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Monographs of the Department of Ancient Indian History,
Culture & Archaeology

No. 10

Editor
Prof. LALLANJI GOPAL

THE GURUSAMHITĀ

AN ANCIENT TEXT ON WEATHER-FORECASTING

By
LALLANJI GOPAL

DEPARTMENT OF ANCIENT INDIAN HISTORY,
CULTURE AND ARCHAEOLOGY,
BANARAS HINDU UNIVERSITY
1981

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for

Baba Late Diwan MADAN GOPAL	*Dadi* Late Smt. MAHA DEVI
Late Sri RAHAS BIHARI LAL	Late Smt. GOMATI DEVI

and

Late Sri ANANT PRASAD	Late Smt. RAJWANTI DEVI
Late Smt. INDRA RANI DEVI	Late Sri RAGHUBIR PRASAD
Late Smt. MOOL RANI DEVI	Late Rao RADHA KRISHNA
Sri SEHAT BAHADUR	Late Smt. SARASWATI DEVI
Late Sri JAGMAG LAL	Smt. RAMKALI DEVI
Sri MAHABIR PRASAD	Smt. AMBIKA DEVI
Babu Sri HANUMAN PRASAD	*Ma* Late Smt. SURYA DEVI Late Smt. SHANTI DEVI
Late Sri SHIV SHANKAR	
Sri RAM CHARAN DAS	Smt. LEELAWATI DEVI

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PREFACE

The study of Indian achievements in the field of sciences received an encouraging start when some renowned scientists, such as B. N. Seal and P. C. Ray, chose to work on these topics. Benoy Kumar Sarkar appreciated the significance of such a study for providing the proper background to the history of Indian society. No doubt, *A Concise History of Sciences in India* has been prepared through the combined efforts of several scholars and our knowledge of many aspects of the history of Indian sciences and technology has been enriched by papers and monographs contributed by scientists and historians alike. Without trying to belittle the value of these studies, one cannot help lament that India could not get in all these years a Joseph Needham to write its history of *Science and Civilisation.* It is a difficult task, ordinarily to be accomplished by a team of scholars working over long years, and requires a sound knowledge of many languages, a grounding in the history of the society or country, a training in historical methodology and a close awareness of the theory and practice in different branches of science and technology. A man combining these qualities and endowed with enduring patience and a keen sense of dedication is rare. We wish scholars working in areas of their own interest in due course of time provide material for some competent person to synthesise it into a systematic pattern and a connected narrative.

There is enough evidence to indicate that Indian achievements were of outstanding merit. We can get some idea of their nature by analysing the ancient objects that have survived down to our times. For a clearer understanding of the scientific theories and their practical implementation we have to study the ancient texts on these subjects. A major part of the large fund of knowledge, preserved in 'closed' schools through teachers and their students or artisans-craftsmen and their apprentices, is not immediately available to us, but enough has survived in the ancient texts. Unfortunately not much has been done to rescue these manuscripts from oblivion and to prepare critical editions for their proper evaluation.

The information in some of these texts is couched in idioms and terms difficult to understand. But, generally they are presented in simple Sanskrit which, at times, suffers from grammatical mistakes and cumbersome expressions. Some pieces of scientific information are projected as being the result of mystic realisation on the part of seers and sages or divine revelation. We do have indications that a few branches of science

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and technology had provisions and facilities for experiments, howsoever rudimentary they may appear according to modern standards. Though experiments in laboratory conditions did not operate in an appreciable manner, knowledge was often acquired through long observation.

The present text collects weather-maxims which were used for foretelling rainfall. Along with some other texts of a similar nature, it was the precursor of the weather-maxims of vernacular languages. This shows the continuity and antiquity of the tradition of scientific knowledge being preserved for popular use. With all the sweeping remarks about agriculture in India being a gamble in rains, the common villager finds the weather-maxims of ready help. We realise the need for a scientific check-up of the reliability of the weather-maxims and their comparisons with the vernacular versions. But these attempts have to be second in the order of sequence.

As usual, my *manovṛttānusāriṇī patnī*, Dr. Smt. Krishna Kanti Gopal, through her exemplary and sacrificing patience, has helped me complete the present small study. Dr. Murli Dhar Dubey has checked some references and Sri M. C. Joshi has read the proofs. The Tara Printing Press is also to be thanked for its cooperation.

The monograph could never have been printed if Sri L. C. Patni, Finance Officer of the University, had not helped in restoring the grant of the Department, which, after lapsing for two consecutive years, had been reduced to a notional existence in the Budget of the University. Last, I have to pay my regards to the renowned Sanskrit scholar, Dr. Gauri Nath Shastri, Kulapati of the Sampurnanand Sanskrit University, Varanasi, for very kindly permitting me to edit the manuscript available in the Sarasvati Bhavan Library of his University and to publish my studies on it.

Gurupūrṇimā
July 17, 1981.

LALLANJI GOPAL

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THE GURUSAṂHITĀ—AN ANCIENT TEXT ON WEATHER-FORECASTING

1. Introduction

The beginnings of the sciences of astronomy and climatalogy in India go back to the Ṛgvedic times in any case. The requirements of sacrificial rituals supported them. With the help of casual references we can trace the position of these sciences in later periods. The importance of agriculture in the economy of the country attracted greater attention for the two sciences. The cycle of religious rites and festivities round the year further deepened interest in them. The *Bṛhatsaṃhitā* names some earlier authorities on astronomy whose texts are unfortunately lost, though quotations from them in Bhaṭṭotpala's commentary clearly indicate that they were available to Bhaṭṭotpala. Among the existing texts the *Bṛhatsaṃhitā* is the earliest to give a systematic treatment to the subject of weather-forecasting. This branch of astronomy had an interesting character. It was partly scientific, based on the observation of planets and astronomical phenomena. It was supplemented by information and experience derived from observations of natural phenomena and behaviour of human beings, birds, beasts and insects. Mixed up with all this were many superstitious ideas, unscientific beliefs and wrong notions. The early medieval period, which witnessed large farms as a result of the feudalised economy and State structure, created a deeper interest in agriculture and its problems. For catering to the needs of the class of landed aristocracy a number of Sanskrit texts on agriculture, particularly weather-forecasting, were prepared in the period.[1]

---

1. The *Kṛṣi-Parāśara* was composed towards the middle of the eleventh century. See our *Aspects of History of Agriculture in Ancient India* (Varanasi, 1980), pp. 1 ff.

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2. The manuscript

The *Gurusaṃhitā* is one such text on climatology and weather-forecasting. It has not been printed so far and is known through a single manuscript (No. 34725) in the Saraswati Bhavan Library of the Sampurnanand Sanskrit University, Varanasi. It contains 61 sheets of the size $6'' \times 8{\cdot}2''$.

The credit for bringing this text to the attention of scholars goes to Dr. Dhunirama Tripathi. Earlier studies on the subject, including *Agriculture in Ancient India* published by the Indian Council of Agricultural Research[2], and Maya Prasad Tripathi's *Development of Geographic Knowledge in Ancient India*,[3] do not take any notice of this manuscript. Dr. Tripathi in his doctorate thesis (for Vidyāvāridhi)[4] quotes profusely from this manuscript to describe the development of the science of climatology in ancient India. But he does not subject it to a critical analysis to determine its age and authorship. He makes casual references to the faulty readings and ungrammatical formation of words and expressions. At places he observes that similar information on a given point is to be found in a number of texts, the *Bṛhatsaṃhitā, Kṛṣiparāśara, Mayūracitraka, Meghamālā* and *Vanamālā*, but does not attempt a comparative study of the verses in all these texts to identify common verses and to determine borrowings and sources of borrowings.

IS IT COMPLETE ?

The noting on the manuscript says that it is a complete text.[5] At the end of the manuscript we have a clear statement that 'the text comes to an end'.[6] As was the practice

2. See pages 158 to 164.
3. See pages 113 to 122.
4. Published as *Prācyabhāratīyam Ṛtuvijñānam* (Ancient Indian Science on Climatology and Weather-forecasting). Sarasvati Bhavana Studies, Vol. XIX. Varanasi, 1971.
5. पुस्तकम्पूर्णमस्ति
6. इति समाप्तोऽयं ग्रन्थः

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with some copyists, at the end of the manuscript we have five verses about predicting success or failure *(kāryasiddhi)* as a result of questions asked. Finally we have the date of the copy and the name of the copyist.[7]

But the text has a very abrupt beginning. There is no reference to the name of the text. The title of the first section is also not indicated. The introductory verses, which would have presented the background, are not to be found. One would expect a reference to the situation in which the text was recited or dictated. In the text the verses clearly imply two stages of narration. The first is when Śiva narrated the text to Pārvatī. The second is when Garga told it to Indra.[8] In the text these two layers of narration are not very clearly brought out. An analysis of the text does not leave any doubt about it, though we face difficulty when we start separating the two layers. From verse 2 we get words which indicate that the verses were addressed to Pārvatī.[9] Likewise, verse 400 is the first to show that Indra (*Devarāṭ*) is being addressed.[10] The normal practice with Sanskrit texts, Smṛtis, Purāṇas or technical works, is that the introductory verses bring out the background and state how the text came to be composed, who addressed whom, and in some cases, when, why and where. Considering the statements in later parts of the text, we would have

7. संवत् 1934 शाके 1799 फाल्गुनकृष्णसप्तम्यां ले० (=लेखक) श्रीसूर्यनारायण झा ज्यो० आ० (= ज्योतिषाचार्य)

8. देवदेवेन रुद्रेण कथितं गिरिजात्मजां ।
गर्गेणैवं पुनः प्रोक्तं देवराजसमोपतः ॥427॥
एवं शक्र मया ख्यातं यत्प्रोक्तं शूलिना स्वयं ॥438॥

9. Here she is addressed as *Sundari*. In verse 5 and many others she is called *Devi*. *Pārvati* occurs first in verse 200. Other words of address are *bhāmini* (15) *priye* (35, 46, 60 etc.), *varavarṇini* (283, 352), *varānane* (86, 271), *deveśi* (148, 172), *sureśvari* (457), *Girije* (256) and *Girijātmaje* (358). In verse 254 she requests Śiva to tell in details (*vistāreṇa vada prabho*).

10. *Surādhipe* in verse 189 is used for Pārvatī.

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expected in the text first a reference to how Garga started narrating the information to Indra. In the course of his narration Garga would have poind out that earlier all this information was communicated to Pārvatī by Śiva.

This would suggest that either the earliest one or two pages are missing or, in case we take the present form of the text to represent its original nature, the author, who prepared the text, later on incorporated passages from other texts without attempting to harmonise them with the overall plan of his work.

3. Its name

(a) GURUSAṂHITĀ

D. R. Tripathi mentions this text as the *Gurusaṃhitā*. The name appears on the title page of the manuscript. But it does not occur in the colophon or any other part of the manuscript. The name *Gurusaṃhitā* is not known from any other source. In the *Bṛhatsaṃhitā* and Bhaṭṭotpala's commentary the name of Guru is conspicuous by its absence though numerous authorities on astronomy and weather-forecasting have been named. Elsewhere also we do not find Guru as the name of any ancient scholar or author.

The question, then, is : who is this Guru and why the text has been named as the *Gurusaṃhitā*. The original meaning of the word *guru* as an adjective is heavy, weighty, great, important, valuable and venerable. It is also used for any venerable or respectable person, father, mother or any relative older than one's self. In the Smṛti literature[11] the term *guru* is applied to a spiritual parent or preceptor 'from whom a youth receives the initiatory Mantra or prayer,

11. *Manu*, II. 142—
निषेकादीनि कर्माणि यः करोति यथाविधि ।
सम्भावयति चान्नेन स विप्रो गुरुरुच्यते ॥
Yāj., I. 34—
स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति ।

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who instructs him in the Śāstras and conducts the necessary ceremonies up to that of investiture which is performed by the Ācārya'.[12] Among the Śāktas the term is used for the author of a *mantra*. In the *Bhāgavata Purāṇa*[13] Guru is the name of a son of Saṃkṛti. In the Indian tradition the adjective *guru* has been applied preeminently to certain individuals. Droṇa got this appellation as the teacher of the Pāṇḍavas and Kauravas. Prabhākara, the celebrated teacher of the Mīmāṃsā system of philosophy, was also known under this designation. Bṛhaspati, as the preceptor of gods, is respected as Guru. In the *Mahābhārata* Guru is once used to refer to Śiva.[14]

Of these, Droṇa, Prabhākara and the son of Saṃkṛti do not have any credentials to be identified with Guru after whom our text is named as the *Gurusaṃhitā*. The association of the name Guru with Śiva receives support from the fact that information in the text is stated to have been originally communicated by Śiva or Bhairava to Pārvatī and then Garga reported it to Indra. Thus, the text would appear to have been named as the *Gurusaṃhitā* because Guru or Śiva originally narrated it. But this interpretation is not very convincing. If the author wanted to impart to the text the prestige of the association of the name of Śiva, he would have chosen a direct name and would not have used such a veiled, indirect or comparatively insignificant appellation.

However, we may also note that the text appears to have made many borrowings from the *Rudrayāmalatantra*.[15]

12. M. Monier-Williams, *A Sanskrit-English Dictionary*, p. 359, column 2, s. v.
13. IX. 21.2.
14. XIII. 17.130—
सहस्रमूर्धा देवेन्द्रः सर्व्वदेवमयो गुरुः ।
XIII. 149.65
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ।
15. See *infra* Section 4(b)

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It may not be unreasonable to suggest that the author of the present text in compiling it wanted to emphasise this particular nature of its verses and hence designated it as the *Gurusaṃhitā*.

(b) BṚHASPATISAṂHITĀ

It may be tempting to read in the name Guru a reference to Bṛhaspati, the preceptor of gods. It is to be noted that after verse 212 of the text we have a reference[16] to a chapter on *dhāraṇa* in the *Bṛhaspatisaṃhitā* coming to an end. It would appear that the text was divided into a number of chapters and that whereas the colophons to other chapters have been dropped out, the one surviving in the present case is important in indicating that the name of the text was the *Bṛhaspatisaṃhitā*; Bṛhaspati being the name of the Guru of gods the text was also named as the *Gurusaṃhitā*. The fact that the text contains long passages recording the views of Garga as communicated to Indra can be construed to support the connection with the name Bṛhaspati in place of Guru as Garga belonged to the family of Bṛhaspati.

In Indian tradition coming down from very early times Bṛhaspati is respected as one of the holy sages (*ṛṣi*). He is credited with having brought out a compressed version of the major work on *dharma*, *artha* and *kāma* which originally Brahmā had composed.[17] He was a reputed authority on *arthaśāstra*. Reference to *nītī* or *arthaśāstra* of Bṛhaspati are handed down to later times.[18] In the sphere of Smṛti law Bṛhaspati occupies a very honoured position with several texts current under his name. It seems that there was a

16. इति बृहस्पतिसंहितायां धारणाध्यायः ।
17. *Mbh.*, XII. 59. 80-85. According to the *Kāmasūtra* the abridged version by Bṛhaspati dealt only with *artha*.
18. Kane, *History of Dharmaśāstra*, Vol. I, part I, pp. 287-88. This is not to be confused with the *Bārhaspatya Arthaśāstra* which is a later composition.

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dharmasūtra named after Bṛhaspati which covered *vyavahāra* and other topics of *dharma.*[19] The original *Bṛhaspatismṛti* is lost, but its reconstruction on the basis of its verses quoted in later commentaries and digests[20] shows that it was a huge work covering Vyavahāra, Saṁskāra, Ācāra, Śrāddha, Āśauca, Āpaddharma and Prāyaścitta. According to Kane,[21] this Smṛti was composed between A. D. 200 and 400. There is a smaller *Bṛhaspatismṛti* in 80 verses.[22] *A Dāna-Bṛhaspati* has been quoted in the *Dānaratnākara.*[23] The commentaries of Aparārka,[24] Vijñāneśvara[25] and Devaṇṇabhaṭṭa[26] show that there was another Smṛti text which was circulated under the name of Vṛddha-Bṛhaspati to distinguish it from the well known *Bṛhaspatismṛti.* None of the verses appearing in the *Gurusaṃhitā* occurs in any of the Smṛti texts current under the name of Bṛhaspati. These Smṛtis do not deal with the subject covered by the *Gurusaṃhitā* and do not have any thing common with the *Gurusaṃhitā.*[27]

The known texts of Bṛhaspati do not deal with problems of astronomy or weather-forecasting and hence do not provide any justification for his being recognised as an authority on these topics. However, we have independent testimony to Bṛhaspati being recognised as an authority on astronomy.

19. Kan., *Op. cit.*, pp. 288-89.
20. K. V. R. Aiyangar, *Bṛhaspatismṛti* (G.O.S.). It is a huge work with original passages covering 286 pages. Earlier Fuhrer had noticed 84 verses (Leipzig, 1879) and Jolly had collected 711 verses (S.B.E., Vol. XXXIII).
21. *History of Dharmaśāstra,* Vol., I, part I, p. 488.
22. Jivananda Part I, pp. 644-51; A.S.S., pp. 108-111.
23. Quoted by Kane, *op. cit.*, p. 290. These verses are identical with verses 6-7 of the smaller *Bṛhaspatismṛti* in verses.
24. On *Yāj.*, II. 3-4.
25. *Mit.* on *Yāj.*, III. 261.
26. *Smṛticandrikā,* Āhnika (Gharpure), p. 10.
27. The smaller *Bṛhaspatismṛti* in verses mentioned above is in the from of instructions which Bṛhaspati gave to Indra about gifts. In the *Gurusaṃhitā* Indra is represented as being instructed by Garga.

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A *Jyotir-Bṛhaspati* is quoted by Hemādri[28] as prohibiting a *śrāddha* on the thirteenth day of the dark fortnight. Varāhamihira admits that whatever he says on the conjunction of the Moon with Rohiṇī is based on what Bṛhaspati told Nārada in the garden on the Meru.[29] Bhaṭṭotpala quotes five verses from Bṛhaspati of which four concern architecture *(vāstuvidyā)*[30] and one deals with rainbow *(indrāyudha)*.[31] It is thus clear that a text on astronomy ascribed to Bṛhaspati was known to Varāhamihira and that it survived up to the times of Bhaṭṭotpala.

But we do not approve the reading *Bṛhaspatisaṃhitā* after verse 212 of text.[32] We take it to be a mistake on the part of the scribe. The correct intended reading was *Bṛhatsaṃhitā*. It is to be noted that not only verse 212 but also the preceding verses 205 to 211 are all taken from the *Bṛhatsaṃhitā*. Thus, the line after verse 212, which we are discussing, is not a colophon at the end of a chapter on *dhāraṇa* in our text. It is actually a citation at the end of quotations from the *Bṛhatsaṃhitā*. The section in which these verses are quoted begins with verse 193 and ends with verse 234.

On the basis of the above analysis we can conclude that though the name *Bṛhaspatisaṃhitā* is apparently reasonable, being synonymous with the title *Gurusaṃhitā*, it cannot be accepted as it is based on a wrong reading. Thus, as things stand, we may retain the name *Gurusaṃhitā* for our text.

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28. *Caturvargacintāmaṇi*, III, part 2, p. 472.
29. *Bṛhatsaṃhitā*, XIV. 1-3.
30. On *Bṛhatsaṃhitā*, LII. 2-3, 87-88.
31. On *Bṛhatsaṃhitā*, XXV. 3—
    नीलताम्रमविच्छिन्नं द्विगुणं सिद्धमायतम् ।
    पृष्ठतः पार्श्वयोर्वापि जयायेन्द्रधनुर्भवेत् ॥
32. D. R. Tripathi, *Op. cit.*, p. 178 does not suspect it. He says : अत्र बृहस्पतिसंहितातो धारणाध्यायः समुद्धृतः, परमयमेवांशः काश्यपवचनैः सह बृहत्संहिताया।मपि विद्यते ।

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4. The date of the text

(a) AUTHORITIES QUOTED : (i) VARĀHAMIHIRA

We have some indications which suggest rough brackets for the date of the text. It quotes Varāhamihira, the great authority on astronomy, on two occasions, once under the shorter name Varāha.[33] There are some other passages also which have been taken from the *Bṛhatsaṃhitā* of Varāhamihira, though the borrowing has not been acknowledged.[34] It is clear that the text belongs to a period by which the reputation of Varāhamihira as an authority on astronomy had been firmly established.

On the question of the contact between Bhaṭṭotpala and our text, we cannot make a definite assertion. The fact is that neither shows any awareness of the other. The absence of a reference to Bhaṭṭotpala in the *Gurusaṃhitā* is not an indicator of the latter's date of composition. Bhaṭṭotpala is only a commentator and not an original authority and is not expected to have his own new views on the astronomical questions. His commentary is naturally in prose and he does not express his views in verses. The *Gurusaṃhitā* is not a compendium or digest in which the views of all the authorities were expected to be recorded. The text presents in verses information about forecasting of rainfall and wherever convenient quotes or borrows from other reputed

33. v.186 = *Bṛhatsaṃhitā*, XXI. 37. Verses 428-29 are ascribed to Varāhamihira, but they are not found in the printed text of the *Bṛhatsaṃhitā*—

एकोत्तरसहस्रं तु केतोश्चैव तु संख्यया ।
उत्पद्यन्ते ग्रहा यस्य पृथक् पृथक् फलानि वै ॥
त्वया संक्षेपतश्चोक्तं मासमास्य यत्फलं ।
गोपनीयं सदावश्यं न देयं यस्य कस्यचित् ॥

Verse 424 may be compared with *Bṛhatsaṃhitā*, XI. 5 –

शतमेकाधिकमेके सहस्रमपरे वदन्ति केतूनाम् ।

34. E. g., vv. 136-37 = *Bṛhatsaṃhitā* XXV. 5-6. Verse 137 is repeated with slight variations as v. 241. We have suggested (see *supra* p. 8) that verses 205-212 = *Bṛhatsaṃhitā* XXII. 1-3, 5-8 were actually included as quotations from the *Bṛhatsaṃhitā*.

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authorities. Thus, the occurrence of the name of Bhaṭṭotpala in the *Gurusaṃhitā* was not required by the nature of the latter text and hence we cannot argue on the besis of this negative evidence that the *Gurusaṃhitā* is to be necessarily placed before Bhaṭṭotpala.

The matter of Bhaṭṭotpala not quoting from the *Gurusaṃhitā* stands on a slightly different footing. Bhaṭṭotpala profusely quotes from numerous authorities and texts known to him, some of which are not available now or are not known from any other source. Normally it would be expected that if the *Gurusaṃhitā* had been composed before Bhaṭṭotpala, he would have referred to it or quoted its views in the relevant context. This would support the suggestion that the *Gurusaṃhitā* is to be placed in a period after Bhaṭṭotpala wrote his commentary. We may consider the possible rejoinder that Bhaṭṭotpala possibly avoided referring to the *Gurusaṃhitā* because it was written not long before his own time and had not been recognised as an authoritative text and because he had greater and more established authorities to refer to. It is to be admitted that the argument has some force in it. But, it may be pointed out that Bhaṭṭotpala refers to all sorts of authorities, great and small, and hence the absence of a reference to the *Gurusaṃhitā* cannot be dismissed as being without consequence, particularly because the *Gurusaṃhitā* has its own views on many points and because there are contexts in the commentary of Bhaṭṭotpala where they could have found a reference.

In the light of the above discussion we can infer that the *Gurusaṃhitā* was written after Varāhamihira and possibly also after Bhaṭṭotpala.

(ii) VASIṢṬHA

Among the ancient authorities specifically named and quoted the name of Vasiṣṭha occurs in verse 208.[35] Here we

35. यदि ताः स्युरेकरूपाः शुभास्ततः सान्तरास्तु न शिवाय ।
तस्करभयदाः प्रोक्ताः श्लोकाश्चाप्यत्र वासिष्ठाः ।।

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have a clear reference to verses written by Vasiṣṭha. It unequivocally says that the four verses following verse 208 are quotations from a work composed by Vasiṣṭha. Among the texts known under the name of Vasiṣṭha the *Vasiṣṭha-dharmasūtra* is very well known. The India Office Library[36] possesses a *Vasiṣṭhasmṛti* in ten chapters (*adhyāyas*). It seems to have been a later work as it concerns the religious observances and duties prescribed for a devotee of Viṣṇu. There seem to have been some earlier Smṛti texts under the name of Vasiṣṭha, but, to distinguish them from the *Vasiṣṭhadharmasūtra*, they were circulated with the adjective Vṛddha or Bṛhad prefixed to the name of Vasiṣṭha[37]. Bṛhad-Vasiṣṭha is quoted in the *Mitākṣarā*[38]. Quotations from Vṛddha-Vasiṣṭha occur in Viśvarūpa (on *Yāj.*, I. 19), Vijñāneśvara (on *Yāj.*, II. 91, III. 20, 311), Lakṣmīdhara (*Kṛtyakalpataru*, Dānakāṇḍa, p. 189) and Devaṇṇabhaṭṭa (*Smṛticandrikā*)[39]. These texts apparently covered topics generally treated in the Smṛtis. There is no likelihood of passages dealing with prognostication of rainfall occurring in these texts.

There are indications that Vasiṣṭha was considered to be an authority on astronomy as well and a text on the subject circulated under his name. Devaṇṇabhaṭṭa[40] has cited a few verses from a *Jyotir-Vasiṣṭha*. The *Bṛhad-Yogayātrā* recognises Vasiṣṭha as a regular authority and refers to his characteristic views on some important topics[41]. Ṛṣiputra, an ancient authority on astronomy, as quoted by Bhaṭṭotpala[42], refers to the views of Vasiṣṭha.

36. Catalogue, No. 1339, p. 392.
37. A clear distinction was made between these and Vasiṣṭha. Thus the *Mitākṣarā* on *Yāj.*, III. 310 quotes Vasiṣṭha (XXVII. 4), but on *Yāj.*, III. 311 quotes Vṛddha-Vasiṣṭha.
38. On *Yāj.*, III. 287.
39. Kane, *History of Dharmaśāstra*, Vol. I, Part 1, pp. 111-12.
40. *Smṛticandrikā*, III, p. 300.
41. II. 3; VIII. 6—Vasiṣṭha's view is opposed to that of Satya.
IX. 2—Vasiṣṭha's view about Horā and Drekkāṇa.
XI. —Vasiṣṭha and Maṇittha have the same view.
42. On *Bṛhatsaṃhitā*, VIII. 1.

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But the quotations from Vasiṣṭha in our manuscript are not of much direct help in determining its date. The author does not borrow the verses 209 to 212 directly from Vasiṣṭha. Actually he takes them as also verse 208, introducing the name of Vasiṣṭha, along with the preceding four lines[43] from Varāhamihira's *Bṛhatsaṃhitā*[44], though without acknowledging the source. In any case it is clear that the text of Vasiṣṭha was available to Varāhamihira and was also known to his commentator Bhaṭṭotpala[45]. This will place Vasiṣṭha quite some time before Varāhamihira to

43. The numbering of verses in the manuscript is defective. The first line appears as 205b with the result that in verse 207 there is only one line.

44. XXII. 1-8. The variations in our manuscript are mostly due to the mistake of the copyist. Thus we find *vidyut* for *vidyutaḥ*, *śasya* for *sasya*, *pāṃsu* for *pāṃśu*, *bali* for *bāla*, *dakṣiṇāṃ* for *pakṣināṃ*, *cātyanta* for *nātyanta* and *saṃhitā* for *saṃhatā*. Other variations are *bhayadāḥ proktāḥ* (208b) for *bhayadāścoktāḥ*, *vā* (209 a) for *tu*, *vipaścitaḥ* (209 b) for *vicakṣaṇaḥ*, *-bhivṛddhaye* (211 b) for *-rthasādhikā* and *-rthasādhikā* (212 b) for--*bhivṛddhaye*. The only significant difference is that *Bṛhatsaṃhitā* quotes five verses from Vasiṣṭha, whereas our manuscript omits the first of these (*Br. Saṃ.*, XXII.5) which runs as follows—

सविद्युतः सपृषतः सपांशूत्करमारुताः ।
सार्कचन्द्रपरिच्छन्ना धारणाः शुभधारणाः ॥

45. On *Bṛhatsaṃhitā*, II (p.56); V.3; XXXII.2; LVII. 1. The first of these shows that the text was known as the *Vasiṣṭhasiddhānta*. Incidentally it may be suggested that the text of Vasiṣṭha, on which Varāhamihira drew, appears to have been somewhat similar in nature and scope to the *Bṛhatsaṃhitā* and was not confined to the narrower scope of astronomy. Varāhamihira (*Br. Saṃ*,57.1) mentions Vasiṣṭha's view in the section on iconography (*pratimālakṣaṇa*)—

चतुरङ्गुलं वसिष्ठः कथयति नेत्रान्तकर्णयोर्विवरम् ।
अधरोऽङ्गुलप्रमाणस्तस्यार्धेनोत्तरोष्ठश्च ॥

Bhaṭṭotpala in his commentary gives the actual quotation from Vasiṣṭha—

कर्णनेत्रान्तरं यच्च तद्विन्द्यात् चतुरङ्गुलम् ।

This clearly shows that the astronomical text ascribed to Vasiṣṭha was handed down to the times of Bhaṭṭotpala.

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provide for his reputation as an authority to settle down. For us this is not very helpful in fixing the time-bracket for our text. As the verses in question are taken from the *Bṛhatsaṃhitā*, we can only infer that our text is of a period after Varāhamihira and possibly also after Bhaṭṭotpala.[46]

There are two sets of views about the date of Varāhamihira; one places him in the first century B. C. and the other towards the close of the fifth and the beginning of the sixth century A. D.

The *Jyotirvidābharaṇa*, attributed to Kālidāsa, mentions Varāhamihira as one of the nine gems at the court of Vikramāditya[47] who is reputed to have founded an era in 57 B. C. The *Kutūhalamañjarī*, which places Varāhamihira's birth in the year 3042 of the Yudhiṣṭhira era[48] (=60 B. C.), supports this tradition. But the *Jyotirvidābharaṇa* is a late forgery. The tradition about the nine gems of Vikaramāditya is totally confused and gives a mudled chronology[49]. The defect in the *Kutūhalamañjarī* verse has been pointed out by S. B. Dikshit[50].

Varāhamihira's own work the *Pañcasiddhāntikā*[51] gives Saka 427 Caitra *śukla pratipadā* as the epoch. When assigned

46. It is to be noted that Bhaṭṭotpala did not know that these verses occur in some other text. He supports Varāhamihira in ascribing them to Vasiṣṭha.
47. XXII. 10.
48. q. by A. M. Shastri, *India as seen in the Bṛhatsaṃhitā of Varāhamihira*, p. 5, f. n. 4.
49. S. K. Dikshit in his attempt to rehabilitate the authenticity of the *Jyotirvidābharaṇa* places Kali 3045, the epoch of the Vikrama era, in A. D. 405, postulating it to be the Sāhasāṅka-Vikrama era started by Candragupta II of the Gupta dynasty—*Indian Culture*, VI, pp. 191-210, 376-92. For a criticism of S. K. Dikshit see K. M. K. Sarma, *Poona Orientalist*, V, pp. 205-9.
50. *History of Indian Astronomy*, pp. 212-3, f. n.
51. I, 8—सप्ताश्विवेदसङ्ख्यं शककालमपास्य चैत्रशुक्लादौ ।
अर्धास्तमिते भानौ यवनपुरे सौम्यदिवसाद्ये ॥

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to the Saka era, beginning in A. D. 78,[52] it corresponds to March 21, A. D. 505[53]. Al-Bīrūnī also places the composition of the *Pāñcasiddhāntikā* in A. D. 505[54]. A tradition preserved by the astronomers of Ujjayinī[55] gives Śaka 427 (=A. D. 505) as the date for Varāhamihira. Āmarāja, the commentator of Brahmagupta's *Khaṇḍakhādyaka*, says that Varāhamihira died is Śaka 509=A. D. 587[56]. This provides a rough approximation to the date A. D. 505 known from other sources. If A. D. 505 is taken to be the date of the composition of the *Pañcasiddhāntikā*[57], we have to postulate a life of about 105 or 110 years for Varāhamihira. Hence scholars, according to their convenience, have either rejected the statement of Āmarāja[58] or associated other events with A. D. 505[59] and shifted forward Varāhamihira's date of birth[60]. In any case, Varāhamihira can be taken to have flourished about the date A. D. 505. It could have been the date of his birth or of the composition of thc *Pañcasiddhāntikā*. In the latter case we have either to reject the testimony of Āmarāja or else to accept an unusually long life for Varāhamihira. Even if Āmarāja is to be believed, there is

52. See A. M. Shastri, *op. cit.*, pp. 8-11 for a criticism of other possible epochs.
53. *Journal of Indian History*, XXXVI, p. 347.
54. II, p. 7. See also *ibid* I, p. 392; II, pp. 86, 277.
55. Colebrooke, *Algebra of the Hindus*, p. xxxiii; *Miscellaneous Essays*, II, pp. 461-63.
56 नवाधिकपञ्चशतसङ्ख्यशाके वराहमिहिराचार्यो दिवं गतः ।
quoted by A. M. Shastri, *op. cit.*, p. 13.
57. A. M. Shastri, *op. cit.*, pp. 11-15.
58. S. B. Dikshit, *op. cit.*, p. 211.
59. Bhau Daji : Composition of the *Romakasiddhānta* (*Literary remains of Dr. Bhau Daji*, pp. 240-41); Thibaut : Commentary upon or adaptation of the *Romakasiddhānta* (*Pañcasiddhāntikā*, Introduction, p. xxxviii); Kern (*Bṛhatsaṃhitā*, Introduction, p. 4) and B. L. Mukherji (*J. A. S. B.*, VIII, 1912, pp. 275-78) : date of Varāhamihira's birth.
60. Bhau Daji places it twenty or thirty years after A. D. 505—*Literary Remains of Dr. Bhau Daji*, pp. 240-41.

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no unsurmountable difficulty as such a long life is not inherently improbable.

There are two brackets which considerably reduce the upper and lower limits for the date of Varāhamihira. Varāhamihira quotes the opinion of Āryabhaṭa[61] who was born in Kali 3600[62]-23=Śaka 398 = A. D. 476. Kalyāṇavarman, the author of *Sārāvalī*, who is to be placed between A. D. 650 and 725[63], acknowledges his indebtedness to the *Horātantra* written by Varāhamihira[64]. Further, a manuscript of the *Bṛhatsaṃhitā* in the Vir Library, Kathmandu (Nepal) claims to have been copied in (Vikrama) Saṃvat 658 (= A. D. 601)[65]. Thus, Varāhamihira flourished after A. D. 476 but long before A. D. 601 for his work to gain reputation for being copied in Nepal. For our purposes the evidence noted above places Varāhamihira in the last quarter of the fifth and the first half of the sixth century A. D.[66] which is supported by the internal evidence of the *Bṛhatsaṃhitā* pointing to the Gupta and late Gupta periods[67].

The date of Bhaṭṭotpala is more definitely known. He himself says that his commentaries on the *Bṛhatsaṃhitā* and *Bṛhajjātaka* were completed in Śaka 888[68]=A. D. 966. The tradition about important authorities on astronomy as preserved by the astronomers of Ujjayinī[69] places Bhaṭṭotpala in Śaka 890 = A. D. 968. This ideally suits the date given

61. *Pañcasiddhāntikā*, XIV. 45—लङ्कार्धसमये दिनप्रवृत्ति जगाद चार्यभट्टः ।

62. षष्ट्यब्दानां षष्टिर्यदा व्यतीतास्त्रयश्च युगपादाः ।
त्र्यधिका विंशतिरब्दास्तदेह मम जन्मनोऽतीताः ॥
—*Āryasiddhānta, Kālakriyāpāda.*

63. A. M. Shastri, *Journal of Indian History*, XLII, pp. 915-20.

64. *Sārāvalī*, I. 2.

65. A. B. Tripathi (Ed.), *Bṛhatsaṃhitā*, Introduction, p. 20.

66. A. M. Shastri, *India as seen in the Bṛhatsaṃhitā of Varāhamihira*, p. 16.

67. *Ibid.*, pp. 15-18.

68. A. B. Tripathi (Ed.), *Bṛhatsaṃhitā*, Introduction, pp. 8-9.
वस्वष्टाष्टमिते शाके कृतेयं विवृतिर्मया ।

69. Colebrooke, *op. cit.*

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by Bhaṭṭotpala himself. Thus, Bhaṭṭotpala has to be assigned to the second half of the tenth century.

(iii) GARGA

The *Gurusaṃhitā* makes the largest number of references to Garga. In these verses we have a clear mention of the opinion of Garga.[70] In verse 238[71] the sage *(muni)* whose

70. v. 231—ज्येष्ठे च मासे बहुले च पक्षे ।
नक्षत्रयुग्मं श्रवणे धनिष्ठा ।।
यावद्घटी गर्जति विद्युदभ्रं ।
तावच्छुभं वर्षति गर्गभाषितम् ।।

v. 290—यत्र मासा विभागे च निर्मलं दृश्यते नभः ।
तत्र हानिस्त्वनावृष्टिर्विज्ञेयं गर्गभाषितं ।।

v. 473—ऊर्ध्वस्थाने यदा वृक्षे निलयं कुरुते खगः ।
सदा वृष्टिं विजानीयाद् गर्गस्य वचनं यथा ।।

Of these three, in the case of the third alone we can take the following verses (474-482) to be the direct utterances of Garga because of the expression *Gargasya vacanaṃ yathā* in v. 473 which seems to introduce them. But D. R. Tripathi is of the view that in all these cases not only the following verses but also the preceding ones, in effect the whole sections in which the three verses (231, 290 and 473) occur, are to be regarded as expressing Garga's opinion. On pages 40-41 he reproduces verses 287 to 297 about the indications of the speed of wind in Āṣāḍha as made by Garga and immediately follows it (pages 41-42) by verses 303 to 312 about the indications at the time of sun—set on the full-moon day of Āṣāḍha as made by Garga, though the name of Garga occurs only in the first set of verses (verse no. 290). Later on pages 191-93 he reproduces the entire section (verses 287 to 313) as indications of *vṛṣṭigarbha* in Āṣāḍha as uttered by Garga. On pages 54-55 he reproduces ten verses from the *Meghamālā* about the indications of the nest of a crow as pointed out by Garga (of these the first is identical with v. 464 of our text; some have varying degree of similarity, while others have a totally different meaning or are altogether new). But the verses do not contain the name of Garga and there is no apparent reason why Dr. Tripathi should ascribe them to Garga. But, immediately after these verses he reproduces (pp. 55—57) verses 464 to 483 of the *Gurusaṃhitā* of which verse 473 contains the words *Gargasya vacanaṃ yathā*. Strangely enough, Dr. Tripathi does not follow this clear statement and instead prefers to attribute the entire section to some author (without naming him) other than Garga. On page 180 Dr. Tripathi ascribes verses 231 to 234 to Garga apparently because of the occurrence of the name of Garga in v. 231. But he does not specify the reasons for regarding verses 232 to 234 to be Garga's utterances and for not including the preceding verses from 213 to 230 in the same section under the category of 'verses representing Garga's opinions on signs of *vṛṣṭigarbha* in Jyeṣṭha.'

71. संग्रहेत्सर्वधान्यानि कार्तिके च महर्घता । शीघ्रं लाभमवाप्नोति नान्यथा मुनिभाषितम् ।।

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opinion is referred to is most likely Garga. The entire section on *Ketucāra* (verses 397 to 427) seems to have been borrowed from Garga. This is made quite clear by the opening[72] and closing[73] verses of the section. Likewise, verses 430 to 441, dealing with the results of the rainfall during Saṅkrānti, contain the words of Garga addressed to Indra. This is specifically mentioned in verse 438.[74] The following three verses are introduced as the utterances of Garga.[75] In both the groups of verses (397–427 and 430-441) we have a clear mention of Indra *(Devarāṭ)* as being addressed by Garga.

Garga is respected in Indian tradition as a sage. He was one of the five sons of Vitatha.[76] In the *Nityācārapradīpa*[77] both Garga and Gārgya are mentioned separately as authors of Smṛtis. But as a *dharmaśāstra* writer Gārgya is more important than Garga. Parāśara[78] and Vṛddha-Yājñavalkya[79] mention Gārgya as a writer on *dharma*. From quotations in the later commentaries and digests[80] this work of Gārgya seems to have been in verse, though a *sūtra* of Gārgya is quoted by Viśvarūpa.[81] The *Smṛticandrikā*[82] quotes a Bṛhad-

72. v. 397—केतुचारं प्रवक्ष्यामि यथा गर्गेण भाषितः ।
सर्वे तु धारणा जीवा भानुषादेव संस्थिताः ॥

73. v. 427—देवदेवेन रुद्रेण कथितं गिरिजात्मजां ।
गर्गेणैवं पुनः प्रोक्तं देवराजसमीपतः ॥

74. राजराष्ट्रं प्रजानां च सर्वोपद्रववर्जितं ।
एवं शक्र मया ख्यातं यत्प्रोक्तं शूलिना स्वयं ॥

75 गर्ग उवाच ।

76. *Harivaṃśa*, XXXII. 15-20.

77. (B. I.) p. 20.

78. *Parāśara*, I. 12-14 mentions Gargeya, but Paiṭhīnasi, as quoted by Mādhavācārya (on *Parāśara*, p. 108), has the name Gārgya.

79. Quoted by Viśvarūpa on *Yāj.*, I. 4-5.

80. E. g., Viśvarūpa, Aparārka and Vijñāneśvara on Yājñavalkya and *Smṛticandrikā*. See Kane, *History of Dharmaśāstra*, I, part 1, pp. 276-77.

81. On *Yāj.*, I. 72—पतिताः स्त्रियस्त्याज्या भर्तृवधप्रतिज्ञायां च ।

82. Kane, *Op. cit.*, p. 276.

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Gārgya. There was possibly another text which was named after Vṛddha-Gārgya[83] to distinguish it from Gārgya's work. Most likely this second text of Vṛddha-Gargya was in the form of a *dharmasūtra*.[84] But these works of Garga, Gārgya, Vṛddha-Gārgya and Bṛhad-Gārgya belonged to the category of *dharmaśāstra* texts and do not seem to have much to do with topics falling under astronomy.

There is independent evidence for Garga as an authority on astronomy and for the availability of separate texts on astronomy under his name. Here also the name occurs under many variants Garga, Gārgya, Vṛddha-Garga and Gārgī. The *Smṛticandrikā*[85] quotes a *Jyotir-Gārgya*. Aparārka[86] quotes several verses of Gārgya dealing with astronomical questions. But, we cannot be sure if this work is identical with the *Jyotir-Gārgya*. Garga is respected as one of the ancient sages who were connected with the birth of astronomy as a science. The *Mahābhārata*[87] records the tradition about Garga acquiring on the banks of the Sarasvatī astronomy and its different branches. Three verses, ascribed to Garga himself,[88] say that Brahmā (Svayambhū) himself created Vedāṅgajyotiṣa; from him Garga received the science of astronomy, and from Garga other sages in turn obtained it

83. The *Mahābhārata* (Anuśāsana, 125.77 ff) mentions Vṛddha-Gārgya as enquiring about *vṛṣotsarga*.

84. Viśvarūpa on *Yāj.*, I. 195 quotes a *sūtra* from Vṛddha-Gārgya—
अनेकोद्धार्ये काष्ठशिले भूमिसमे ।

85. Kane, *Op. cit.*, p. 276.

86. p. 547.

87. Anuśāsana 18.38, Śalya 37.14-15.

88. Quoted by Bhaṭṭotpala on *Bṛhatsaṃhitā*, I. 5—
स्वयं स्वयम्भुवा सृष्टं चक्षुर्भूतं द्विजन्मनाम् ।
वेदाङ्गं ज्योतिषं ब्रह्मपरं यज्ञहितावहम् ॥
मया स्वयम्भुवः प्राप्तं क्रियाकालप्रसाधनम् ।
वेदानामुत्तमं शास्त्रं त्रैलोक्यहितकारकम् ॥
मत्तश्चान्यानृषीन् प्राप्तं पारम्पर्येण पुष्कलम् ।
तैस्तदा सप्तभिर्भूयो ग्रन्थैः स्वैः स्वैरुदाहृतम ॥

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and composed their work on it. The *Bṛhatsaṃhitā* respectfully mentions Garga as one of the ancient authorities on astronomy and refers to his peculiar views on different subjects.[89] The astronomical work of Garga is not available, but it was definitely known to Bhaṭṭotpala who quotes in his commentary on the *Bṛhatsaṃhitā* alone more than three hundred verses of Garga including the introductory ones. Bhaṭṭotpala[90] quotes six verses from the *Mayūracitraka* of Garga. Though sometimes Garga and Vṛddha-Garga were mixed up,[91] the two were different authors.[92] Bhaṭṭotpala himself reproduces more than seventy verses of Vṛddha-Garga in his commentary on the *Bṛhatsaṃhitā* alone. What is significant is the fact that at places Bhaṭṭotpala quotes both Garga and Vṛddha-Garga together.[93] A third name in this connection is that of Gārgi. He is not quoted by Bhaṭṭotpala even once in his commentary on the *Bṛhatsaṃhitā*[94], but his about sixty verses are reproduced by Bhaṭṭotpala in his commentary on the *Bṛhajjātaka*. Kern[95] got an incomplete manuscript of *Gārgisaṃhitā*, dealing with astronomy and astrology. We cannot be sure if all these authors were the same.[96] There is no clear indication to fix

89. Garga is named fifteen times in the *Bṛhatsaṃhitā*, e. g. XI.1 (on *Ketucāra*), XXI.2 (on *prāvṛṭkālalakṣaṇa*), XXIII.4 (on *varṣapramāṇa*), XLV.1 (on *utpāta*).

90. On *Bṛhatsaṃhitā*, XXXV.3—तथा च गर्गोक्तमयूरचित्रके पठ्यते ।

91. Bhaṭṭotpala on *Bṛhatsaṃhitā*, I.11 (p.12) in the prose portion of his commentary mentions the name of the sage, an authority on astronomy, as Garga but the verses reproduced by him to illustrate *praśna* and *pratipraśna* mention him as Vṛddha-Garga.

92. P. V. Kane, "Varāhamihira and Utpala", *J. B. B. R. A. S.* (*N. S.*), Vols. 24-25, 1948-49, pp. 6-8.

93. On *Bṛhatsaṃhitā*, XVII. 2-3.

94. Varāhamihira mentions Garga in the *Bṛhatsaṃhitā* but does not give his name in the *Bṛhajjātaka*.

95. *Bṛhatsaṃhitā*, Preface, pp. 33-40. See also K. P. Jayaswal, *J. B. O. R. S.*, XIV, pp. 393 ff. Kern says that the titles of the chapters of this text are almost the same as in the *Bṛhatsaṃhitā*.

96. For the connection between Gārgi and others see P. V. Kane, "Varāhamihira and Utpala", *Op. cit.*, p. 9.

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their dates[97]. The way Varāhamihira refers to Garga, the respect paid to him and his views, his established reputation and the long tradition in astronomy he had built up show that he wrote his work on astronomy several centuries before Varāhamihira.

But the question is whether we can identify Garga mentioned in the *Gurusaṃhitā* with Garga quoted by Varāhamihira and Bhaṭṭotpala. It is clear that the author of the *Gurusaṃhitā* means to refer to the views of Garga, the famous sage who is traditionally respected as a great authority on astronomy. We may, however, note that none of the verses attributed to Garga in the *Gurusaṃhitā* can be traced among the large number of verses quoted by Bhaṭṭotpala and other writers from the astronomical text composed by Garga. It can always be argued that this negative argument does not have a fully exhaustive applicability as we cannot rule out the possibility that the verses of Garga occurring in the *Gurusaṃhitā* could not chance to be quoted by Bhaṭṭotpala. But considering the large number of verses covering a wide range of topics, some of which are contextually akin to the scope of the *Gurusaṃhitā,* the absence of the *Gurusaṃhitā* verses in other texts cannot be explained as mere coincidence. Hence it will not be reasonable to assign to the verses attributed to Garga in the *Gurusaṃhitā* the same date to which the famous astronomer mentioned by Varāhamihira and Bhaṭṭotpala belonged.

As the evidence stands, we can suggest that there was possibly some other text attributed to Garga which dealt with weather-forecasting. It need not have been the original work of the famous astronomer Garga himself. It was possibly written by some later writer who used the name of Garga to gain wider currency for his work. It could have been an independent text or a part of a larger work. We

97. Kern, *op. cit.* places Garga about 50 B. C. Kane, *History of Dharmaśāstra*, V, p. 594 points out : 'Garga himself knew the rāśi system, the system of the exaltation of planets and of dṛṣṭis'.

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cannot make any definite suggestion about the date of this later work of Garga used by the author of the *Gurusaṃhitā*. Possibly it did not enjoy any high respectability among the astronomers and hence has not been quoted by other authorities. If the absence of any quotation from it in the commentary of Bhaṭṭotpala is any indication, it has to be placed after the date of the completion of this commentary (Saka 888=A. D. 966).

(iv) MAYŪRACITRAKA

Besides the authorities mentioned above the *Gurusaṃhitā* quotes the *Mayūracitraka* once[98] and also verses from other works without naming them introducing them as *anyacca*[99], *anyacca granthāntare*[100] or *uktañca granthāntare.*[101]

Mayūracitraka is the title of a chapter in the *Bṛhatsaṃhitā.*[102] The title was very popular and was adopted for several texts dealing with weather-forecasting, particularly rainfall[103]. Bhaṭṭotpala attributes one *Mayūracitraka* to Garga[104]. There is a printed *Mayūracitraka* ascribed to

98. We have the expression *iti Mayūracitre* after 116 a. It is not clear how many of the preceding verses are from the *Mayūracitraka*. Possibly all the earlier verses beginning with v. 108 are intended to be quotations from the *Mayūracitraka*.
99. Verses 6-8, 108, 109, 110. As each of the successive verse 108, 109 and 110 is introduced as *anyacca*, they seem to be quotations from three different sources or else, if they are from the same source, they occur in three different places with gaps.
100. Verses 187-192.
101. Verses 483-485.
102. XLVI.
103. *Citra* means conspicuous, excellent, bright, bright-coloured, variegated, spotted, manifold. As a noun *citraka* means a bright or extraordinary appearance, wonder, anything bright or coloured which strikes the eyes. Texts dealing with forecasting of rainfall have been given this title because peacocks are known to be thrilled by the sight of clouds and to dance in joy.
104. On *Bṛhatsaṃhitā*, XXXV. 3.

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Varāhamihira.[105] The *Adbhutasāgara*[106] also quotes a *Mayūracitraka*. There are many manuscripts with this name.[107] Two such manuscripts are attributed to *Nārada*.[108] As things stand, it is difficult to identify the *Mayūracitraka* from which the *Gurusaṃhitā* has borrowed the verses in question. The three verses immediately preceding the expression *iti Mayūracitraka* (113b to 116a) occur in the *Mayūracitraka* (103 to 105a) with slight variations including the dropping of 115a. It is to be noted that the readings of these verses in the *Meghamālā*[109] are closer and have even line 113a, though it occurs after line 116a.

In the case of the unnamed texts quoted in the *Gurusaṃhitā* we are in a similar difficulty. Verse 108[110] has its parallel in verse 101 of the *Mayūracitraka*.[111] Of the three verses (6 to 8) introduced as *anyacca* in the *Gurusaṃhitā* verses 7 and 8 occur in the *Meghamālā*.[112] Of verses 187 to 192, introduced by the expression *anyacca granthāntare*, verses 187 to 191 occur in the *Meghamālā* with some variations.[113] We do not find elsewhere anything parallel to verses 483 to 485 of the *Gurusaṃhitā* which have been introduced as *uktañca granthāntare*.

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105. Lakshmi Venkatesvar Press, Bombay, 1896.
106. p. 377.
107. Sarasvati Bhavan Library of the Sampurnanand Sanskrit University, Varanasi, Nos. 34332, 34913, 36506 and 37163. Of the various manuscripts in the possession of my friend Sri Dinesh Kumar Sharma, which I have copied, there is one of the *Mayūracitraka*. Unless specified I have referred to this version of the text.
108. *Ibid.*, Nos. 34913 and 37163. Critical editions of different versions and texts of the *Mayūracitraka* will be of great use.
109. Quoted by D. R. Tripathi, *op. cit.*, pp. 151-52.
110. पञ्चार्कवासरे रोगाः पञ्च भौमे महद्भयम् ।
पञ्चमे देवदुर्भिक्षं शेषवाराः शुभावहाः ॥
111. पंचार्की पंच भौमाश्च पंच मन्दाश्च वासराः ।
दुर्भिक्षं भयमादेश्यं शेषाः स्युः शुभवासराः ॥
112. Quoted by D. R. Tripathi, *Op. cit.*, p. 127.
113. D. R. Tripathi, *Op. cit*, p. 169. Verse 192 does not have any parallel but belongs to the same context.

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(v) BORROWINGS FROM OTHER TEXTS

We do not propose to discuss here the question of the borrowings which the *Gurusaṃhitā* has made from other sources. But, it is clear that it has many passages which occur also in the *Kṛṣiparāśara*[111], *Mayūracitraka* and *Meghamālā*.[115] The author of the *Gurusaṃhitā* has not acknowledged these borrowings. Considering the fact that he has acknowledged his source of information in the case of Varāhamihira, *Mayūracitraka*, Garga and other unnamed texts it will not be fair to accuse him of plagiarism. We can suggest two alternatives to explain the facts. First, there was a common source from which the *Gurusaṃhitā* and the other texts alike borrowed. Second, there was a floating mass of literature from which all these texts borrowed. Of these the second explains better the absence of any reference to the original source on which the *Gurusaṃhitā* and other texts drew.

(b) THE TEXT IN RELATION TO THE RUDRAYĀMALATANTRA

The *Meghamālā* offers a clue to this problem. The colophon says that the *Meghamālā* formed a part of the *Rudrayāmalatantra*[116]. This seems to have been credulously accepted by D. R. Tripathi[117] who at places reproduces verses from the *Meghamālā* as originally belonging to the *Rudrayāmala*. The connection of the verses in the *Gurusaṃhitā* and the *Meghamālā* with the *Rudrayāmala* receives an apparent support from the fact that some of these verses are specifi-

114. We may compare verses 303 and 489 respectively with verses 59 and 76 of the *Kṛṣiparāśara*.

115. Whereas the *Meghamālā* has not been published at all, the *Mayūracitraka* also requires a critical edition. We propose to publish later the detailed findings on this point.

116. रुद्रयामले उमामहेश्वरसंवादे ।
There are seven manuscripts of the *Meghamālā* in the Sarasvati Bhavan Library, nos. 34544, 34545, 35198, 35328, 35728, 37202 and 37334. Of these the last three mention it to be a part of the *Rudrayāmala*.

117. *Op. cit.*, pp. 116-17.

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cally stated to be addressed to Pārvatī by Siva, Īśvara or Rudra. But the similarity is superficial. Whereas the *Rudrayāmala* is in the form of a dialogue between Bhairava and Bhairavī, the *Gurusaṃhitā* and *Meghamālā* record the dialogue between Īśvara and Pārvatī. Moreover, in the *Rudrayāmala* it is Bhairavī who replies, but in the *Gurusaṃhitā* and *Meghamālā* Īśvara provides information to Pārvatī.[118] Further, none of the verses in the *Gurusaṃhitā* and *Meghamālā* appear in the *Rudrayāmala*. The printed version of the *Rudrayāmala*[119] does not contain any chapter or section dealing with climatology or any other allied subject. Actually there is no such context where we can expect these verses to occur. The *Rudrayāmala* has a totally different scope and nature as regards its contents and subject matter. We, however, do not mean to dismiss the possibility that at some stage the *Rudrayāmala* contained chapters dealing with topics other than those generally found in a *tantra* or *yāmala* text.[120] Or else texts were prepared on such topics and, to give them an air of authority, were

118. This is actually an important point of difference between the Śaiva Tantras or Āgamas and the Yāmalas. Whereas the former represent the Rudra or Sadāśiva tradition, the latter represent the Bhairava tradition. See P. C. Bagchi, "Evolution of the Tantras", in *Cultural Heritage of India*, Vol. IV, p. 216. Verse 352 in the *Gurusaṃhitā*, however, represents Bhairava as addressing Pārvatī. The reading *Bhairavamabravīt* (D. R. Tripathi, *op. cit.*, p. 116) is a clear mistake for *Bhairavo'bravīt*. D. R. Tripathi, *op. cit.*, pp. 115-16 reproduces verses from the *Gurusaṃhitā* which are supposed to occur originally in the *Rudrayāmala* as 'eing the views of Bhairava (*Bhairavamatam*).

119. The text was originally published by Jivanand Vidyasagar Bhattacharya (Calcutta 1892). It contained 66 *paṭalas*. The new edition (1980) brought out by the Sampurnanand Sanskrit University differs from the earlier edition in the number of verses in the various *paṭalas* and also has additional *paṭalas* from 68 to 90.

120. Cf. P. C. Bagchi, *Op. cit.*, p. 217. 'There are fragments of the *Rudra Yāmala* published in Bengal, but it is difficult to say how far they have preserved the old text.'

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passed on as parts of the *Rudrayāmala*. The Sarasvati Bhavan Library of the Sampurnanand Sanskrit University, Varanasi possesses a manuscript (No. 35177) of a text called *Saptanāḍīkaṃ Varṣaphaṇicakram* which claims to be a part of the *Svarodaya* section of the *Rudrayāmala*.[121]

Thus, though we may doubt if the verses in our text actually formed a part of the *Rudrayāmala*, we get a rough indication of the period to which the composition of the text can be assigned. It must belong to a period long after the *Rudrayāmala* had established its reputation. The Yāmalas are generally assigned to the period between the sixth and ninth centuries, with additions made down to the tenth century.[122]

(c) IS THE TEXT A COMPILATION OR A NEW COMPOSITION ?

Before taking a stock of all the available clues to the date of the *Gurusaṃhitā* we have to determine the nature of this text. Is it a mere compilation or is it a new composition ? The text is clearly different from the medieval digests (*nibandhas*) which do not contain any new passage but simply collect quotations or opinions from other sources. The *Gurusaṃhitā* reproduces some passages from a few sources with due acknowledgment. But about other passages, which form the bulk of the text, there is no indication that they were borrowed from some other source. The author intends to present the text as a new composition, of course, with suitable quotations here and there, As we have suggested above, the passages which the *Gurusaṃhitā* has common with other texts, such as the *Kṛṣiparāśara*, *Mayūracitraka* and *Meghamālā*, are indications that the authors of these texts were alike drawing upon a common fund of floating material. In view of the nature of this material, which had not appeared earlier in any established text, no acknowledgment has been

121. D. R. Tripathi, *op. cit.*, pp. 106 f, 108-110.

122. P. C. Bagchi, *Op cit.*, p. 216. M. P. Tripathi, *Op. cit.*, p. 118 mentions 900 A. D. as the date of the *Rudrayāmala*.

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made to any original source. All the authors alike attempted to put the material on record and presented it as their own. We are of the opinion that besides the astronomical indications in authentic texts of Varāha, Garga and others, there was a considerable mass of weather-maxims acquired and accumulated through practical observation and experience spread over centuries. The *Gurusaṃhitā* and other texts merely collected these maxims.[123] This is the reason why we find varying degrees of similarity and difference in different versions.

(d) UPPERMOST LIMIT

The uppermost limit for the date of the *Gurusaṃhitā* is provided by the date when the present copy of the manuscript was prepared. It is stated to be the seventh day in the Dark Fortnight *(Kṛṣṇasaptamī)* of ths month of Phālguna in (Vikrama) saṃvat 1934 and Śaka 1799[124] which is equivalent of Saturday the 23rd of March, A. D. 1878. The text must have been written quite sometime before this date.

So far we do not know of any text which mentions the *Gurusaṃhitā* or quotes from it. Hence we cannot pursue this line of enquiry to narrow down the upper time-bracket. But we have another useful indication which can be used here. As we have suggested earlier, the *Gurusaṃhitā* collects weather-maxims current in its own time. Weather-maxims are current in Hindi and many regional languages. In Hindi (including Rajasthani) they are available under the names of Ghāgha and Bhaḍḍarī, in Bengali under Khanā, in Maithili under Ḍāka, in Kannada under Tirikkural and in Tamil under Karanapathu. All these vernacular maxims have a sociological purpose to fulfil. The weather-maxims in Sanskrit, as recorded in the *Gurusaṃhitā* and other similar texts, had a parallel purpose to fulfil. These Sanskrit texts

123. Cf. M. P. Tripathi, *Op. cit.*, p. 118.
124. See *supra* f. n. 7.

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had a sociological justification only in a society and period wherein their contents could be used by those who were directly interested in agriculture. They could not have a practical utility after regional languages came into being, because now the same information was collected in these languages that gained currency. Thus, the *Gurusaṃhitā* and other similar texts could logically belong to a period before the emergence of the weather-maxims in the regional languages when there was a practical utility for preserving the fund of weather-maxims in Sanskrit.

To conclude, we have to place the *Gurusaṃhitā* long after the times of Vasiṣṭha, Garga and Varāhamihira. It was most likely posterior to Bhaṭṭotpala's commentary and the *Rudrayāmala*. It has to be placed before the emergence of the regional weather-maxims. It belonged roughly to the same period to which the *Kṛṣiparāśara, Meghamālā* and *Mayūracitraka* belonged. As it quotes from the *Mayūracitraka* also, it was slightly later in date than the *Mayūracitraka*. It has to be placed in the period in which people knowing Sanskrit could be interested in agriculture and in which there was a sociological justification for formulating and preserving weather-maxims in Sanskrit. Considering all this, a date in the early medieval period, towards the close of the ancient period and the beginning of the medieval period, will serve the requirements of the case. We may, without being dogmatic, accept the rough bracket of the second half of the twelfth and the first half of the thirteenth century[125].

(e) CULTURAL INDICATIONS

(i) GEOGRAPHICAL NAMES

The internal evidence of the text helps us determine roughly the period to which it belongs. We leave it to some

125. M. P. Tripathi, *Op. cit.*, p. 118 on internal evidence places the parallel text *Meghamālā* not earlier than the beginning of the medieval period (1200 to 1400 A. D.).

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future researcher to attempt the task of fully working out all the cultural indications and propose for the present to highlight some of the important points suggesting the time of the composition of the text.

There are some passages which mention a few geographical names. These are as follows—

(१) सैंधवं यामुनं चैव कछकांबोजबाह्लिकाः ।
जालंधराश्च काश्मीराः समस्तं चोत्तरापथे ॥२६१॥

(२) पांचालाः शूरसेनाश्च शबरा म्लेच्छबर्बराः ॥२६९ब॥
कलिंगा मागधाश्चैव आंध्रा द्रविडकास्तथा ॥२७०अ॥

(३) सागराः क्षीरसौराष्ट्रं तथैव सिंधुपारगाः ।
उदुंबरमहिच्छत्रं नागपूरं तथैव च ॥२७६॥

(४) सरिप्तः सागराश्चैव मध्यदेशस्तथैव च ।
कुरुक्षेत्रमनंतं च पाणिपन्थं तथैव च ॥२८१॥
पूर्वस्यां दिशि ये देशा विग्रहस्तत्र दारुणः ॥२८२अ॥

(५) सौराष्ट्रं नश्यते देवि सवेरा मानवास्तथा ।
उदग्देशाश्च नश्यन्ति युध्यन्ते च परस्परं ॥४२५॥

(६) कृष्णे नवम्यां प्रतिपत्तिथौ च
तुलादिषट्के रविसंक्रमः स्यात् ।
चतुर्दशी कामतिथौ च शुक्ले
गौडांध्रवंगेषु महाभिघातः ॥४९१।

In evaluating the importance of the geographical names we are handicapped by the uncertainty about the proper reading. We have only one manuscript of the text, hence we cannot check the reading[126]. Moreover, the text does not present a complete picture of the regions or geographical divisions of India. It merely refers to certain places which are supposed to be affected by certain astronomical phenomena. The geographical data in the

126. In v. 276 the reading *kṣīra* is suspect. The name Kīra (situated in the Kangra valley) is known from inscriptions and occurs in the *Brhatsaṃhitā*, XIV. 29; XXXII. 19. In v. 281 *sariptaḥ* is possibly a scribe's mistake for *saritaḥ*. We suggest that in v. 42 in place of *savairā mānavāstathā* the original reading was *Sauvīrā Mālavāstathā*.

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Gurusaṃhitā cannot be related with confidence to the geo-political realities of any particular period. Actually some of the names refer to the geo-political position in earlier times; because they occur in earlier Sanskrit texts, they seem to have been retained in our text even after they had lost real relevance. We need not attach much significance to such names in determining the date of the text.

We will not discuss the identification of all the names as some of them are quite well known. It is to be noted that in the Deccan and the South the only place mentioned is Nāgapūra (v. 276) and the only people named as regions are the Āndhras and the Draviḍas (v. 270 a). We have a general reference to 'the countries in the eastern direction' (*pūrvasyāṃ diśi ye deśā*—v. 282 a). The people of Kaliṅga and Magadha are mentioned in v. 270 a, whereas Gauḍa and Vaṅga are named in v. 491. Among the major geographical divisions of India we find the Uttarāpatha (v. 261), Madhya-deśa (v. 281) and Udagdeśāḥ (v. 425) named in the text.

The places and people specifically mentioned are mostly to be located in Western India from Kashmir to Saurashtra and extending in the east to Pāñcāla. These include Saindhava (the region on the banks of the Indus), Sindhupāragāḥ (the people living beyond the Indus), Sauvīraḥ (the people of Sauvīra), Kacha, Saurāṣṭra, the Śabara people, the Mlecchas and the Barbaras, the Mālavas, Kāśmīrāḥ (the people of Kashmir), Kāṃboja and Bāhlika, Jālandharāḥ (the people of Jalandhara or Jullundhar), Uduṃbara, Yāmuna (the area on the banks of the Yamunā), Kurukṣetra, Ananta, Pāṇipantha (Panipat), Pāñcālāḥ (the people of Pañcāla), Śūrasenāḥ (the people of Śūrasena) and Ahicchatra.

The Śabaras, an aboriginal people, are identified with the Surai of Pliny and the Sabarai of Ptolemy and, on the basis of their connection with the Savaris or Saharias of Gwalior and the Rajputana Surrias, are to be located in the forests on the Kota frontier and along the course of the

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Chambal and its branches.[127] Mleccha, a term of contempt referring to a barbarian or a foreigner, has been used to signify in different periods different foreign people from the ancient Greeks to the Europeans in modern times. The *Bṛhatsaṃhitā*[128] locates the Mlecchas in the Western division. The Barbaras are to be connected with Barbaricum of the *Periplus* and Barbarei of Ptolemy located in the Indus delta. In the *Mārkaṇḍeya-purāṇa*[129] the Barbara country is placed in the Sindhu valley.

Bāhlīka is Bactria or modern Balkh situated in the north of Afghanistan. The Meharauli Pillar Inscription[130] places Bāhlika to the west of the Indus. It seems that it was sometimes confused with Vāhīka situated in the Panjab.[131] Kamboja, often mentioned along with Gandhāra, is to be located in the north-west. But there is a keen controversy about its exact location.[132] Some place it to the south of Kashmir and regard it as extending upto Kafiristan in the west, while others identify it with the Galcha-speaking areas of Pamir and Badakhshan.

Pañcāla, according to H. C. Raychaudhuri,[133] comprised Bareilly, Budaun, Farrukhabad and adjoining districts of Rohilkhand and the Central Doab in modern Uttar Pradesh. Ahicchatra, which was the capital of the Uttara Pañcāla, is identified with Ramnagar in the Bareilly district. Śūrasena[134] was the region in the western part of Uttar Pradesh with

127. Cunningham, *Geography of Ancient India*, p. 583.
128. XIV. 21. The *Agni Purāṇa*, LV. 17, 19 places them to the west and north of Bhāratavarṣa.
129. LVII. 39.
130. Fleet, *Gupta Inscriptions*, p. 141, v. 1.
131. *Rāmayaṇa*, II. 61. 18-19; *Mahābhārata*, I. 124. 21; V. 39.79; VIII. 44.6-7; VIII. 45. 23.
132. *Purāṇa*, V, pp. 160-81, 355-59; VI, pp. 207-29.
133. *Political History of Ancient India*, p. 64.
134. Śūrasena in the plural (*Śūrasenāḥ*) is intended to refer to the people of Śūrasena, clearly a mistake for *Śaurasenāḥ*.

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Mathurā as its capital. Udumbara, famous for its republican people the Audumbaras, is to be located in the valley of the Beas, between the Upper Sutlej and the Ravi.[135] Kurukṣetra, the venue of the famous Mahābhārata war, is the name of a district in the Haryana province. According to the *Taittirīya Āraṇyaka* Kurukṣetra is surrounded by Khāṇḍava on the south, the Tūrghna on the north and the Parīṇaḥ on the west.[136] In the *Mahābhārata* it is described as being situated south of the Sarasvatī and north of the Dṛṣadvatī, between Taruntuka and Marantuka or Arantuka, the lakes of Rāma and Macakruka[137]. Pāṇipantha is to be identified with Panipat which appears prominently in Indian history first in 1526 as the place where the momentous war between Babur and Rana Sanga was fought and which later witnessed three more wars vitally affecting the future course of history. Ananta cannot be identified, but, considering its context, is to be placed somewhere near Delhi. Mālavas are presently connected with Malwa, the plateau between the Gangetic valley and the Vindhyan mountain and Bundelkhand and the Aravalli range[138]. In early historical period they originally lived in central Panjab between the lower Ravi and the Chenab but moved to the south and seem to have settled in south-east Rajasthan in Nagar near Jaipur. But the context in the present case suggests that possibly the Malwa region is meant here. It is tempting to connect Kacha with Kaccha or Cutch to the south of the Kathiawad peninsula. Here we may also take note of the name Bharukacca (Bhṛgukaccha) represented by modern Broach. In the *Bṛhatsaṃhitā*[139] we find the form Marukaccha within an expression listing names of people, but it is debatable whether we have here a reference to one or two people

135. Allan, *Catalogue of Coins in the British Museum, Ancient India*, p. lxxxvii.

136. *Vedic Index*, I, pp. 169-70.

137. H. C. Raychaudhuri, *op. cit.*, pp. 20-21.

138. K. K. Dasgupta, *A Tribal History of Ancient India*, p. 115, f. n. 46.

139. IV. 22—नेपालभृङ्गिमरुकच्छसुराष्ट्रमद्रान् ।

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(Maru and Kaccha). In the first case, Marukaccha may be located in Rajasthan in the Marwar region. Kern prefers the reading Marukacca for Marukaccha. Marukucca is the name of an ancient people living in modern Kafiristan or its neighbourhood[140]. If the compound *Kacha-Kāṃboja-Bāhlikā* implies any geographical connection among the three names, Kern's suggestion gains support. Saurāṣṭra is a derivative of Surāṣṭra. Both are indiscriminately used and are generally taken to refer to the Kathiawad peninsula. Sauvīra is often mentioned along with Sindhu. This has led some to infer that Sindhu-Sauvīra refers to one geographical division. It is difficult to determine the boundary line dividing Sindhu and Sauvīra. The suggestion that Sauvīra represented the southern part of Sind[141] is untenable. According to Al-Bīrūnī[142] Sauvīra denoted Multan and Jahravar. Possibly the Indus was the western boundary of Sauvīra and separated it from Sindhu.

It is clear from the above analysis that the author of the *Gurusaṃhitā* takes a greater notice of Western India. He seems to be intimately familiar with the region now covered by western Uttar Pradesh, Delhi and the neighbouring parts of Haryana and Panjab. We can safely hazard the guess that the text was written somewhere in this region.

The geographical names provide a clue to the date of the text. Some of the names are no doubt traditionally handed down. But the occurrence of the names Jalandhara, Nāgapūra and Pāṇipantha, coupled with the possible location of Mālava, points to a date not earlier than the close of the ancient period or, to be more precise, towards the close of the twelfth and the beginning of the thirteenth century.

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140. *Journal of the Royal Asiatic Society*, 1870, p. 453, f. n. 2.

141. J. Vidyalankar, *J. B. O. R. S.*, XV, pp. 47-63. For *contra* see H. C. Raychaudhuri, *Political History of Ancient India*, pp. 618 ff.

142. I, p. 302.

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(ii) REFERENCES TO DĪPOTSAVA AND VIJAYĀDAŚAMĪ

The text refers to the day of Dīpotsava.[143] It occurs in connection with the month of Kārttika and does not leave any doubt about its being the well-known Dīvālī festival observed on the Amāvasyā of the dark half of Āśvina. The name of Vijayādaśamī occurs in verse 373.[144]

It is very difficult to determine the origins of the Dīvālī festival.[145] Kane[146] correctly remarks : 'How the Dīvālī rites first arose cannot be stated with any approach to plausibility'. In the Vedic period Āśvayujī and Āgrayaṇa or Navasasyeṣṭi rites were performed in the month of Āśvina, but they cannot be regarded to have been the precursors of the Dīvālī festival. Likewise, the verse in the *Mahābhārata*[147] referring to the donor of lamps shining in the heavens like a row of lights does not prove that the festival of Dīvālī was observed. The *Kāmasūtra*[148] mentions Yakṣarātri as one of the group sports (*Krīḍā*). The *Jayamaṅgalā* commentary calls it Sukharātri and adds that people generally indulge in gambling.[149] A verse from an unnamed source says that the

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143. V. 8--दीपोत्सवदिने वारौ भौमार्कौ न शुभावहौ ।
संक्रान्तीनां च नैकट्यं शुभकार्यादिभिर्न हि ॥

144. वारो भवेद्वै विजयादशम्यां भविष्यराजा ननु भाविवर्षे ।
मन्त्री भवेच्चापयुते च भानौ शस्याधिपं कुम्भगतं वदन्ति ॥

145. B. A. Gupta, *Indian Antiquary*, Vol. XXXII, pp. 237-39. For its antiquity see P. K. Gode, *Journal of the Ganganath Jha Research Institute*, III, pp. 205-16.

146. *History of Dharmaśāstra*, Vol V, pp. 206 f.

147. (Bombay) Anuśāsana, 98.51—दीपप्रदः स्वर्गलोके दीपमालेव राजते। Some manuscripts have the reading -माल्यैविरा-. In the Critical edition XIII. 101.50 the reading is—
दीपहर्ता भवेदन्धस्तमोगतिरसुप्रभः ।
दीपप्रदः स्वर्गलोके दीपमाली विराजते ॥

148. I. 4. 42.

149. तत्र प्रायशो लोकस्य द्यूतक्रीडा ।

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worship of Lakṣmī on Amāvasyā is known as Sukharātrikā.[150] The festival of Sukharātrī is mentioned in the *Rājamārtaṇḍa*[151] and *Kālaviveka*.[152] In the *Nīlamata-purāṇa*[153] the celebrations on the Amāvasyā night are called Sukhasuptikā and a reference is made to the burning of lamps. We thus see that the name Dīpāvali or any of its variants does not appear in any early source. Moreover, the association of illumination by rows of lamps is not referred to in these sources. We may infer that a festival was observed on the Āśvina Amāvasyā, but it did not have the same nature which Dīvālī came to acquire later on.

The first clear reference to illumination by lamps on this day and its being named accordingly is to be found in the *Bhaviṣyottara-purāṇa*.[154] The name used here is Dīpadina. It says: 'May this Dīpadina (day of light) auspicious like the *Rāmāyaṇa*, in which the thunder of clouds is stopped, the

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150. अमावस्या यदा रात्रौ दिवाभागे चतुर्दशी ।
पूजनीया तदा लक्ष्मीर्विज्ञेया सुखरात्रिका ॥
Quoted by *Kṛtyatattva*, p 451; *Kālatattvavivecana*, p. 319. Another verse, which is ascribed to the *Bhaviṣya* by the *Varṣakriyākaumudī* (p. 469) and to Rudra by the *Kṛtyatattva* (p. 452) prescribes the worship of Kubera also on the Sukharātri—
सुखरात्र्यां प्रदोषे हि कुबेरं पूजयन्ति हि ।

151. (*A. B. O. R. I.*, Vol. XXXVI) vv. 1346-48.

152 pp. 232, 403-4 (quoting Māṇḍavya and *Jyotiḥśāstra*).

153. Page 42, verses 505-10—
तदा पक्षे व्यतीते तु कर्तव्या सुखसुप्तिका ।
दीपवृक्षास्ततो देया देवतायतनेषु च ।
दीपमाला परिक्षिप्ते प्रदेशे तदनन्तरम् ।
Similar provision for the Amāvasyā of Āśvina is made by Hemādri (On Vrata, Vol. II, pp. 348-49 quoting *Bhaviṣya*) and the *Varṣakriyākaumudī* (p. 468 quoting *Brahmapurāṇa*).

154. 140.71—
उपशमितमेघनादं प्रज्वलितदशाननं रमितरामम् ।
रामायणमिव सुभगं दीपदिनं हरतु वो दुरितम् ॥
It has a double *entendre* applicable to Dīpadina and the *Rāmāyaṇa*.

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tips of wicks are burning and young women find delight, remove your sins'. The *Skandapurāṇa* provides that to ward off accidental death a lamp is to be lighted outside the house in honour of Yama at the advent of night on the Kārttika dark thirteenth.[155] The name Dīpāvalī occurs first in the *Nāradasaṃhitā*[156] and the *Padmapurāṇa*[157] as quoted by medieval digests. The *Nāradasaṃhitā* employs the name Dīpotsava also. The *Bhaviṣyottara-purāṇa* (chapter 140) gives details of the principal ceremonies that are to be performed in the cycle of festivals lasting for four days beginning with the fourteenth day of the dark half of Āśvina.[158] The Dīpāvalī festival acquired importance with the medieval digests. They discuss in great details the different items of the festival spread over four or five days. They ferret all possible references from earlier sources. It is with these medieval texts that the illumination by lighting lamps gets an important mention. Thus the *Dharmasindhu*[159] mentions Dīpotsava

55 कार्तिकस्यासिते पक्षे त्रयोदश्यां निशामुखे ।
यमदीपं बहिर्दद्यादपमृत्युर्विनश्यति ।।
Nirṇayasindhu (p. 196) reproduces it from *Nirṇayāmṛta*.

156. इषासितचतुर्दश्यामिन्दुक्षयतिथावपि ।
ऊर्जादौ स्वातिसंयुक्ते तदा दीपावली भवेत् ।
कुर्यात्संलग्नमेतच्च दीपोत्सवदिनत्रयम् ।
Quoted by *Nirṇayasindhu*, p. 197; *Kālatattvavivecana*, p. 315; *Vratarāja*, p. 563. Another verse of *Nāradasaṃhitā* as quoted by *Kālatattvavivecana*, p. 315 reads—
तैले लक्ष्मीर्जले गङ्गा दीपावलितिथौ वसेत् ।
अलक्ष्मीपरिहारार्थमभ्यङ्गस्नानमाचरेत् ।।

157. VI. 124—
तैले लक्ष्मीर्जले गङ्गा दीपावल्याश्चतुर्दशीम् ।
प्रातःस्नानं तु यः कुर्याद्यमलोकं न पश्यति ।।
quoted by *Nirṇayasindhu*, p. 127. *Puruṣārthacintāmaṇi* (pp. 242-43) attributes it to the *Brahmapurāṇa*.

158. The colophon of the chapter mentions the name Dīpālikā.

159. p. 106—
अस्यां प्रतिपदि बलिपूजा दीपोत्सवो गोक्रीडनं गोवर्धनपूजा मार्गपालीबन्धनं वष्टिकाकर्षणं नववस्त्रादिधारणाद्युत्सवो द्यूतं नारीकृतं नीराजनं मङ्गलमालिका चेत्येवमादीनि कृत्यानि ।

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as an independent item in the list of principal observances on the first day of the bright half of Kārttika. Two verses, occurring alike in the *Dharmasindhu*[160] and *Puruṣārthacintāmaṇi*,[161] explain the derivation of the name Dīpāvalī and bring out the importance of illuminations on the day. They say that by lighting lamps on the day of Bali's domination (*Balipratipad*) Lakṣmī becomes stable; because there is waving of lights in this festival, it is called Dīpāvalī. How in future there will be light (and prosperity) in the house of those who on reaching the day of Bali's domination do not observe the festival of Dīpāvalī ?

The reference to Vijayādaśamī does not indicate the nature of the rites performed on this day. It is, however, clear that the people were familiar with it and knew when and how it was observed.

The Vijayādaśamī is observed on the tenth day of the bright fortnight in the month of Āśvina. The history of its origin and development leading to its present form cannot be determined.[162] The details of this festival are to be found in the *Caturvargacintāmaṇi*[163] of Hemādri and the medieval Nibandha texts.[164] In laying down the details these texts quote from the *Skanda-purāṇa, Bhaviṣya-purāṇa* and *Rājamārtaṇḍa*. Among the earlier authorities consulted

160. *Ibid.*

बलिराज्ये दीपदानात्सदा लक्ष्मीः स्थिरा भवेत् ।
दीपैर्नीराजनादत्र सैषा दीपावली स्मृता ॥
बलिराज्यं समासाद्य यैर्न दीपावली कृता ।
तेषां गृहे कथं दीपा प्रज्वलिष्यन्ति केशव ॥

161. Pages 243-44.

162. Kane, *History of Dharmaśāstra*, V, pp. 188-94.

163. Vrata, Vol. I, pp. 970-73.

164. *Nirṇayasindhu*, pp. 69-70; *Dharmasindhu*, pp. 96-97; *Puruṣārthacintāmaṇi*, pp. 145-48; *Vratarāja*, pp. 359-61; *Kālatattvavivecana*, pp. 309-12.

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by the medieval digests we find Kaśyapa[165] and Nārada.[166] It is, therefore, not unlikely that the beginnings of the festival are to be placed in the third-fourth centuries long before the medieval digests. But it is to be noted that Vijayādaśamī is not mentioned in any of the inscriptions or texts of the early period. Apparently the wide popularity of Vijayādaśamī came to be established in a much later period. Considering the quotations from the *Skanda-purāṇa, Bhaviṣya-purāṇa* and *Rājamārtaṇḍa* we may place this development not much before the tenth-eleventh centuries.

Thus, on the basis of the references to Dīpotsava and Vijayādaśamī, we cannot push the date of the *Gurusaṃhitā* back in the ancient period. It cannot be much earlier than the beginning of the medieval period.

(iii) THE TERM RĀJAPUTRA

Another possible indication of the date of the text is the occurrence of the word *rājaputra*. It is noticed in four verses—3, 194, 285 and 426. Of these 3 and 194 are identical.[167] Here the word used in singular number stands for Budha or Mercury who is so termed because he is taken to be the son of Soma or Moon. The second half of the two verses 285[168] and 426,[169] in which *rājaputra* appears in

165. *Caturvargacintāmaṇi*, Vrata, I, p. 973—
तदुक्तं कश्यपेन । उदये दशमी किंचित्सम्पूर्णैकादशी यदि ।
श्रवणार्क्षं यदा काले सा तिथिर्विजयाभिधा ।
श्रवणर्क्षे तु पूर्णायां काकुत्स्थः प्रस्थितो यतः ।
उल्लंघयेयुः सीमानं तद्दिनर्क्षे ततो नराः ॥

166. *Nirṇayasindhu*, p. 189—
रत्नकोशे च नारदः ।
ईषत्सन्ध्यामतिक्रान्तः किंचिद्भिन्नतारकः ।
विजयो नाम कालोऽयं सर्वकार्यार्थसिद्धये ॥

167. भानुना पवनो वाति कुजो व्याधिकरो मतः । राजपुत्रेण दुर्भिक्षं भवतीह न संशयः ॥

168. एकपक्षो यदा राहुर्ग्रसते शशिभास्करौ । राजपुत्रसहस्राणां रुधिरं पिबते मही ॥

169. विरुध्यन्ते भूमिपालाः योजनं भूमिखण्डतः ।
राजपुत्रसहस्राणां मही पिबति शोणितम् ॥

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plural number, are very much alike and say that the Earth will drink the blood of thousands of *rājaputras*.

The term *rājaputra* literally means the son of a king. Its application to a prince was easily extended to cover members of the royal family. As, according to the Smṛtis, the duties of a Kṣatriya included military and rulership functions, the term *rājaputra* was often used as a synonym of Kṣatriya. Earlier it was a term of honour and was sometimes used for a honoured member of the Kṣatriya caste.

In one *sūtra*[170] Pāṇini provides for the formation of a word to signify a collection of *rājaputras*. Here *rājaputra* is distinguished from *rājan* and *rājanya*. It clearly had come to acquire a special meaning. It 'may mean something more than a Rājanya or ordinary Kshatriya i.e. a high-born Kshatriya, one who not only belongs to the varṇa or caste of a king but is born in a kingly family'.[171] In the *Mahābhārata* we have many instances of the use of the word *rājaputra* in the general sense of a Kṣatriya[172] as also of a high-born Kṣatriya.[173] The *Amarakośa* does not record any special meaning of the term *rājaputra*. But this can be explained as a chance omission and need not be taken to imply anything significant.

From the early medieval period the history of Rajasthan and the neighbouring areas of Uttar Pradesh, Panjab, Madhya Pradesh and Gujarat is dominated by princely families generally designated as Rājpūts, which is clearly derived from the term *rājaputra*. It is, however, to be

170. IV. 2. 41—
गोत्रोक्षोष्ट्रोरभ्राजराजन्यराजपुत्रवत्समनुष्याजाद्वञ् ।

171. C. V. Vaidya, *History of Mediaeval Hindu India*, Vol. II, p. 45.

172. (Critical edition) XII. 63.14—
भैक्ष्यचर्यां न तु प्राहुस्तस्य तद्धर्मचारिणः ।
तथा वैश्यस्य राजेन्द्र राजपुत्रस्य चैव हि ॥

173. (Critical edition) Droṇa, 87.19-20—
एते रुक्मरथा नाम राजपुत्रा महारथाः ।
रथेष्वस्त्रेषु निपुणा नागेषु च विशांपते ॥

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noted that none of these families adopts this appellation in its own early epigraphic and literary records. Sometimes a low origin is assigned to these people connecting them with some foreign or some aboriginal element. No doubt diverse elements, including ancient Kṣatriya lineage, went to form the Rajput dynasties. But, there is nothing to substantiate the view that they had a low social status in the early period[171]. A verse, describing *rājaputra* as a mixed caste resulting from the union of a Vaiśya male and an Ambaṣṭha female[175], is attributed to the *Parāśarasmṛti,* but is not known to occur in that text. The *Śūdra-Kamalākara* says that Rajput is the name in spoken language of an Ugra[176] who is the son of a Kṣatriya from a śūdra woman. This reflects the low social status that was assigned to the Rajputs in certain sections in the times of the *Śūdra-Kamalākara.*

In the *Harṣacarita* of Bāṇa we have a reference to the *rājaputra-kumārakas*[177]. In the same context we have a reference to the *Kulaputrakas*[178]. Clearly *rājaputra* here cannot signify a prince or a high-born Kṣatriya. It has a special significance. V. S. Agrawala[179] suggests that it refers to the Rajput families that became important in the medieval period. But there is no strong argument to confirm the appearance of Rajput families in the beginning of the seventh century.

174. For a detailed criticism of the views ascribing a foreign origin to the Rajputs see C. V. Vaidya, *op. cit.*, Vol. II.

175. वैश्यादंबष्ठकन्यायां राजपुत्रः प्रजायते ।

176. अयं च रजपूत इति भाषाप्रसिद्धः ।

177. (Ed. J. Pathak) (Chowkhamba Vidyabhawan, Varanasi, 1972), p. 267—
छितितलपतितसकलरजनीजागरूकराजपुत्रकुमारके ।

178. Ibid—
कुलक्रमागतकुलपुत्रनिवहोह्यमानशुचि ।

179. *Harṣacarita : eka sāṃskṛtika adhyayana*, p. 93. In the original passage *bhūbhṛt*, *rājaputrakumāraka* and *kulakramāgatakulaputra* are mentioned together.

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The term *rājaputra* enjoyed a special meaning in the feudal structure of State in the early medieval period. It signified a special grade of feudal chiefs. The *Aparājita-pṛcchā*[180] mentions the *rājaputras* as the lowest in the hierarchy of feudatories and says that their number in the empire is countless. In the land-grants of the early medieval period *rājaputras* are mentioned at the end of the list of feudatories addressed. In some inscriptions of this period we find the form *rā* which is the abbreviation for *rāuta* derived from *rājaputra*. The *Lekhapaddhati* provides significant information about the status of a *rājaputra*. One of its documents[181] records that a *rāṇaka* granted a village to a *rājaputra* and asked him to collect revenue according to existing customs, maintain law and order and when required provide the *rāṇaka* with 100 foot-soldiers and 20 horses. Thus it is clear that the term *rājaputra* signified a petty feudal chief. It did not have a restricted application to any one caste.[182] In the inscriptions *rājaputra* or *rāuta* is used for kṣatriyas and brāhmaṇas alike.[183]

The context in which the term *rājaputra* occurs in the *Gurusaṃhitā* does not favour the meaning a prince, a high-born kṣatriya or kṣatriya generally.[184] If *rājaputra* is taken to stand for Rajput, the text will have to be placed in the medieval period. As the geographical region most intimately known to the author of the text is roughly the same as is connected

180. p. 203.

181. p. 7.

182. The ruling families came to be designated as Rajputs possibly because they were founded by persons who started their careers as *rājaputras* or feudal chiefs. Later, in view of their military duties and ruling powers they were described as Kṣatriyas even if they originally belonged to another caste.

183. *Epigraphia Indica*, IV, pp. 111 f; *Indian Antiquary*, XVIII, pp. 134 ff.

184. In verse 420 the term Kṣatriya is used—

नर्तन्ति ब्राह्मणास्तत्र क्षत्रिया धर्मतत्पराः ।
महासुभिक्षमादेश्यं कुबेर उदिते फलम् ॥

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with the Rajput people, this possibility cannot be completely ruled out. However, this is also the area where the literary and epigraphic records indicate the usage of *rājaputra* as a term for a petty feudal chief, hence this meaning can equally be retained. The reference to the Earth drinking the blood of thousands of *rājaputras* suits the second possibility. It will not be a happy reading if *rājaputra* is used for Rajput people. It is further to be noted that besides referring to a bumper crop, the failure of a crop and the good or bad effect on agricultural products, the text also notes the influence of astronomical phenomena in the case of political situations, a war, the death of a king, and the destruction of a dynasty. The present reference to the shedding of the blood of feudal chiefs will be in line with it. We prefer this alternative and accordingly infer that the text is to be placed not before the close of the early medieval period.

(iv) TRADITION OF WRITTEN TEXTS

The last indication which we may consider for our purposes is verse 460.[185] It says that if anybody says anything about astronomy, legal dispute, penance and medical treatment without the help of a text, there cannot be anything more careless than this.

The history of Indian astronomy goes back to a very early time connected as it was with the requirements of sacrifice and agriculture. The *Vedāṅga-Jyotiṣa* is the earliest astronomical text. The references to the views of earlier authorities in the *Bṛhatsaṃhitā* and the profuse quotations from them in Bhaṭṭotpala's commentary establish that there were many texts available down to the tenth century. The earliest astronomical texts are those written by Āryabhaṭa I (born A. D. 476), Varāhamihira (c. A. D. 505), Brahmagupta (c. A. D. 598) and Bhāskara I (A. D. 600). The early medieval period witnessed the composition of standard

185. ज्यौतिषं व्यवहारं च प्रायश्चित्तं चिकित्सितम् ।
विना शास्त्रेण यो ब्रूयात् साहसः किमतः परम् ॥

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astronomical texts by Vaṭeśvara (born A. D. 880), Mañjulācārya (c. A. D. 932), Āryabhaṭa II (c. A. D. 950), Śrīpati (c. A. D. 999), Śatānanda (11th century) and Bhāskara II (born A. D. 1114).

In this connection we may refer to a statement in verse 441. It says : 'O Devī, you should not have any doubts about the rainfall in the period of Saṅkrānti and its good and bad effects. Here I have submitted the essence of the science (*Śāstrasāraṃ*)'.[186] Though verse 439 is introduced as an utterance of Garga, it is clear that the verse in question was addressed to Pārvatī. The fact that Rudra or Śiva implores the goddess not to doubt the correctness of the indications of the nature of rainfall in the period of Saṅkrānti, when read along with his submission that he is presenting the essence of science dealing with weather-forecasting, shows that the present work could not have been an early text. The statement implies a number of texts on the subject composed before its own time and enjoying the reputation of authorities. This is supported by some other passages. Thus, in verse 367 after pointing out the indications on the basis of lightning *(vidyutphalam)*, the author says that these are the collections of the essence (*sārasamuccayaḥ*),[187] evidently of the views of earlier authorities. Likewise, after mentioning implications of the phenomena of clouds in the month of Āśvina, the author remarks that this is undoubtedly the opinion of the texts on the science *(śāstradṛṣṭam)*.[188] At places the text mentions the meteorological indications and adds that these have been given by the ancient sages[189] and

186. संक्रान्त्या वर्षणे देवि शुभाशुभफलं च यत् ।
संदेहं मा कुरुष्वत्र शास्त्रसारं निवेदितं ॥

187. मेघावलीति विख्याता एते सारसमुच्चयाः ।

188. वर्षते गर्भहीना च शास्त्रदृष्टं न संशयः ॥ 342a

189. धान्यस्य द्विगुणं मूल्यं कथितं मुनिभिः सदा ।
शनिना त्रिगुणं प्रोक्तं भौमे चैव चतुर्गुणम् ॥ 63
द्विगुणं धान्यमौल्यं च कथितं मुनिपुंगवैः ॥ 458
शनिना त्रिगुणं प्रोक्तं भौमे प्रोक्तं चतुर्गुणम् ॥ 459a

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hence cannot be wrong.[190] The text often introduces the meteorological indications by saying that they are considered to be so (*matam*)[191] or that they are traditionally remembered to be so (*smṛta*).[192] At one place the introductory phrase means that it has been said so (*udāhṛtam*)[193] evidently by earlier authorities.

The *Atharvaveda* contains a strange mixture of medicine, ritual, sorcery and charms. The composition of independent texts on medicine begins with the *Saṃhitās*, most of which are known only by their names. Of those available the *Bhelasaṃhitā* seems to be the most ancient. The *Kāśyapasaṃhitā*, another ancient treatise, deals mainly with paediatrics. The three classics on Āyurveda are the *Carakasaṃhitā*, the *Suśrutasaṃhitā* and the *Aṣṭāṅgahṛdaya*. The *Carakasaṃhitā*, originally the *saṃhitā* of Agniveśa, was revised first by Caraka and later by Dṛḍhabala (eighth or ninth century). The *Suśrutasaṃhitā* also was considerably changed by its redactor Nāgārjuna (c. third century). Besides the *Aṣṭāṅgahṛdaya*, we have the *Aṣṭāṅgasaṅgraha*, both attributed to Vāgbhaṭa, who possibly was the same author and belonged to the seventh century. These three classics were followed by many treatises, commentaries and medical encyclopaedias. Some of the reputed authors of the early medieval period are Ṣoḍhala (seventh century), Mādhavakara (eighth or ninth century), Vṛndakuṇḍa and Dṛḍhabala (ninth century), and Ḍalhaṇācārya, Cakradatta, Cakrapāṇidatta and Sivadāsa (eleventh century). Cakrapāṇidatta wrote the *Cikitsāsārasaṅgraha* (or *Cakrasaṅgraha*) and the work of Vaṅgasena (eleventh or twelfth century) is known as the *Cikitsāsaṅgraha*.

Vyavahāra and *prāyaścitta* come under the scope of the *Dharmasūtras* and the *Smṛtis*. But the scheme of chapters

190. शीघ्रं लाभमवाप्नोति नान्यथा मुनिभाषितम् ।। 238
191. Verses 3, 9, 388.
192. Verses 185, 363.
193. Verses 30.

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in the *Dharmasūtras* does not properly and distinctly emphasise them. It is the *Smṛtis* which systematise the contents of the *Dharmasūtras* under *ācāra*, *vyavahāra* and *prāyaścitta*. The earliest available *Smṛti* text, the *Manusmṛti*, deals with these three in twelve chapters. The *Yājñavalkyasmṛti* has three *Kāṇḍas* on *ācāra*, *vyavahāra* and *prāyaścitta*. This pattern has been adopted by other *Smṛtis* in varying degree. In the early medieval period many scholarly commentaries on individual *Smṛtis* were written following the pattern of the original texts. The period is significant in witnessing the beginning of the rich *nibandha* (digest) literature. It is not possible to cover them adequately. Some of them are still in the form of manuscripts. The important *nibandha* writers are Govindarāja, Bhavadevabhaṭṭa, Jīmūtavāhana, Srīnivāsa, Ballālasena, Aniruddha Bhaṭṭa and Halāyudha (Bengal school), Graheśvara Miśra, Gaṇeśvara Miśra, Śrīdattopādhyāya, Harināthopādhyāya and Caṇḍeśvara (Mithilā school), Hemādri, Devaṇṇabhaṭṭa and Śrīdhara (South Indian school) and Lakṣmīdhara. The *Kalpataru* volumes of Lakṣmīdhara and the *Ratnākara* volumes of Caṇḍeśvara by their systematic and exhaustive treatments put some earlier digests out of use which, therefore, are now lost. These are the *Mahārṇavaprakāśa* of Bhojadeva, the *Pārijāta*, the *Kāmadhenu* of Gopāla, the digest of Halāyudha and the *Ratnamālā*. The *nibandhas* of this period duly emphasise *vyavahāra* and *prāyaścitta* and often devote separate volumes to them. Some *nibandha* writers prepared independent texts on *vyavahāra* and *prāyaścitta*. By way of illustration we may mention Bhavadeva Bhaṭṭa's *Prāyaścitta-prakaraṇa* and *Vyavahāratilaka* and Jīmūtavāhana's *Vyavahāramātṛkā*. If we can attach any importance to the separate mention of *vyavahāra* and *prāyaścitta* in the *Gurusaṃhitā*, we may place it not before the beginning of the *nibandha* literature.

In any case the emphasis on written texts for giving opinion on matters relating to astronomy, medicine, legal

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dispute and penance suits the early medieval period which witnessed the writing of a rich literature on these subjects.

(f) CONCLUSION

In fine, we find that the internal evidence of the text also confirms our suggestion, based on other considerations, to place the text towards the close of the twelfth and the beginning of the thirteenth century.

5. The contents of the text

The text contains 492 verses. But in the manuscript they are numbered in sets of 1 to 100. The numbering creates some problem because at places we have some verses which contain one or three lines. This has not been done to complete an idea or a sentence in one verse and at places seems to have been done arbitrarily causing difficulties in grouping lines for interpretation. However, we have not disturbed the numbering of verses and the number of lines contained in them.

At the end of verse 212 we have a citation referring to *dhāraṇādhyāya*. This may create the impression that the text was divided into a number of *adhyāyas* (chapters) the names of which have been dropped out in course of successive copying. But, as we have demonstrated earlier, the citation refers to the borrowing of verses from the *dhāraṇādhyāya* of the *Bṛhatsaṃhitā* of Varāhamihira.

The text has many sections, but as the introductory heading beginning with *atha* and the colophon beginning with *iti* have not been carefully recorded in some cases, there are difficulties in determining the sections. Upto verse 343 the account is presented in terms of the twelve months of the year beginning with Kārttika. For various months the introductory heading and the colophon alike, wherever preserved, refer to the predictions for the month (*māsaphalam*). Then we have sections on *sadyogarbhalakṣaṇa* (characteristics of imminent delivery—verses 344 to 356), *vāyudhāraṇa* (retaining

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of the wind—verses 357 to 360), *vidyutphala* (effect of lightning —verses 361 to 367) and *ārdrāphala* (effect of Ārdrā—verses 368 to 372). These are followed by sections on the movements of certain planets *(cāraphala)*, namely Sukra (verses 397 to 393), Rāhu (verses 394 to 396) and Ketu (verses 397 to 429). Verses 430 to 463 deal with the effects of the passage of a planet from one zodiacal sign to another (*saṅkrānti*).[194] Besides these sections dealing with astronomical considerations we have towards the end two small sections dealing with weather-forecasting as indicated by the nest of a crow *(kāka-nilaya*—verses 464 to 485)[195] and the eggs of a crow *(kākāṇḍātphala*—verses 486 to 488). Then there are again four verses (389 to 492) connected with the effects of *saṅkrānti.*

The text is in the form of information addressed to Pārvatī by Śiva which is further stated to have been communicated by Garga to Indra. But, in its present form the text has an abrupt beginning possibly because its earliest portions have been lost. Likewise, unless we believe that this was the original plan of the author, the section on the movement of planets deals only with Śukra, Rāhu and Ketu. When we find that the section on this subject in the *Bṛhatsaṃhitā* refers to all the planets, the omission is to be explained as another instance of the defective nature of the manuscript.

The text aims at forecasting rainfall on the basis of astronomical facts *rāśi*, (a sign of zodiac) *tithi* (a lunar day), *vāra* (a day of the week), the movement of planets and the planetary conjunctions (*yoga*) and certain natural phenomena, such as the clouds, lightning and wind. Along with these astronomical considerations we have some passages

194. There is no introductory heading before verse 430. Likewise, the colophon after verse 463 is also missing. Instead, in the middle we have two introductory headings, one after verse 441 (*Athānyatsaṅkramaphala*) and another after verse 457 (*Athānyatsaṅkrāntiphala*).

195. Here also the introductory heading is missing. The colophon is found after verse 482.

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recording views on weather or rainfall on the basis of factors which smack of superstitious ideas but possibly were based on observations spread over long centuries. Our text refers only to indications as noticed in the position of the nests of the crows and their eggs. It is to be noted that some other texts, including the *Bṛhatsaṃhitā*[196] and the *Kṛṣiparāśara*,[197] record many other natural phenomena and the unusal behaviour of insects, birds, animals and human beings for forecasting weather condition.[198]

The main concern of the author is to record the bearing of these indications on the nature of rainfall, whether it will be heavy, moderate, scarce, or total absence. He also notes some allied effects in the form of abundance or scarcity of food grains and other crops, a bumper crop or famine conditions.[199] He goes on to express views about the rise in prices, its becoming double etc.[200] At places he advises that certain agricultural products are to be carefully preserved and hoarded.[201] Thus, the author in recording the weather-maxims has in his mind the interest of agriculture and agriculturists. In verse 134[202] he pointedly refers to the damage caused to the crop by worms, insects, rats and parrots. He also makes a reference to the effects on cattle.[203] But, at places he records the effect of the astronomical

196. XXVIII.

197. Verses 63-68.

198. Incidentally it may be pointed out that though many of these indications are found to have some reliability, there has been no effort to find out their scientific basis.

199. In verse 379 the famine conditions are described in terms of a father selling his son (पित्रा विक्रीयते सुतं).

200. Verse 63.

201. E. g., verses 96, 103, 114, 116, 118, 166, 189, 205, 306, 412, 443, 445, 447, 449-52, 455, 456. In some cases the advice is not restricted to agricultural products. For example see verse 97.

202. अणुजैर्बाध्यते शस्यं मूषकैः शलभैः शुकैः ।

203. Verses 98, 391, 404, 431, 437.

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phenomena on other aspects of social life. On account of the heavy rains and consequent flooding of rivers the author advises people on certain occasions to migrate to places away from the river bank.[204] There are casual indications of diseases and epidemics, death of kings, destruction of royal family, war and political upheaval. In many verses we have references to the effects which some astronomical situations have on certain districts and regions.[205]

The text accepts established views of the traditional Indian science of climatology. On the lines of human embryology it was believed that the clouds were conceived in certain parts of the year and rains were delivered six months and a half or 195 days after the conception.[206] As the period of conception was generally taken to begin with the month of Kārttika,[207] the account in our text begins with this month. On the basis of the theme the different sections of the text can be grouped under five broad headings—

1—Meghagarbhadhāraṇa

2—Meghagarbhalakṣaṇa

3—Sadyogarbhalakṣaṇa

4—Grahacāraphala

5—Saṅkrāntiphala

If the clouds are conceived in the month of Kārttika (October-November), they rain for four months (1). They

204. Verses 183, 247.

205. Verses 261, 269-70, 276, 281, 282, 425, 491.

206. Five colours are named : Śveta, Pīta, Kṛṣṇa, Tāmra and Sindūra. Later on we have many references to the five colours of the clouds— Verses 22, 144, 145. *Kṛṣiparāśara* (verses 24-26) mentions four classes of clouds: Āvarta, Saṃvarta, Puṣkara and Droṇa. The *Meghamālā* enumerates eighty types of clouds (See A. M. Shastri, *India as seen in the Bṛhatsaṃhitā of Varāhamihira*, p. 495). In the *Arthaśāstra* of Kauṭilya (II. 24. 9-10) we have a reference to 143 types of clouds.

207. This belief occurs as early as the *Ṛgveda* (I.6.4.)—
आदह् स्वधामनु पुनर्गर्भत्वमेरिरे दधाना नाम यज्ञियम् ।

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are said to be of different colours[208] (2-4). The characteristics of eight months are enumerated very briefly (9-10). The association of Kṛttikā asterism *(nakṣatra)* on the full-moon day of Kārttika brings about the *puṣyabandhayoga*.[209] Likewise, the effects of the presence of Bharaṇī, Ṛkṣa, Aśvinī and Rohiṇī on that day are also noted. In this connection *puṣyahāni* is also defined (11-22). The evil effects of lunar eclipse in the month of Kārttika are also mentioned (23-26).

If there is a loss of any *tithi (tithikṣaya)* in the bright fortnight of the month of Mārgaśīrṣa and other four months, it has evil effects (27). In referring to the conceiving of clouds in this nonth, the effects of the presence of Citrā, Svāti and Ṛkṣa *nakṣatras* on different *tithis* are noted (28-42). Similar details are given for the month of Pauṣa, in which the effects of the appearance of clouds and lightning on different *tithis* and the association of the *nakṣatras* are noted. If conception takes place in the bright fortnight of the month, the rains come in the dark fortnight.[210] There are two references to the *droṇa* measure of rainfall.[211] The text does not define it in terms of the amount of rainfall. It describes it as being continuous rain for seven nights.[212]

208. Many ancient authorities took the formation of rain-foetus to begin with the bright half of Mārgaśīrṣa (November-December)—*Bṛhatsaṃhitā*, XXI. 5-6.

209. In verses 11-12 it is described as falling on the twelfth night of the bright fortnight of the month of Kārttika.

210. Verse 55—शुक्ले गर्भश्च निष्पन्न: कृष्णे चैव प्रवर्षति ।

211. Verses 51, 91. Also 139, 149, 348, 350.

212. Verse 51—द्रोणसंख्या तु विज्ञेया सप्तरात्रं प्रवर्षति ।

This is variously defined in ancient texts. According to Varāhamihira fifty *palas* make one *āḍhaka* and four *āḍhakas* are equal to one *droṇa*. A round gauge one *hasta* or cubit (18 inches) in diameter, when filled to capacity, indicated one *āḍhaka* rainfall (*Bṛhatsaṃhitā*, XXI. 32-34, XXIII. 6-9). According to Parāśara the rain-gauge to indicate one *āḍhaka* rainfall should be 20 *aṅgulas* (15 inches) in height and 8 *aṅgulas* (6 inches) in diameter (q. by

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The clouds conceived in the month of Māgha are said to rain for four months and a half.[213] Great importance is attached to the meteorological conditions on the seventh day of the bright fortnight of the month.[214] The nature of wind and cloud and the *tithi* and the association of *nakṣatras* in this month are considered for forecasting rainfall mostly in the month of Āṣāḍha[215] but also for the three following months, Śrāvaṇa, Bhādrapada and Āśvina.[216]

For the clouds conceived in the month of Phālguna also the association of the *nakṣatras* and the nature of clouds on different *tithis* are considered for forecasting rainfall (146-155). In referring to the formation of clouds in the month of Caitra the effect of Saṅkrānti, the days of the week, the *tithis*, the nature of the wind and the association of the *nakṣatras* are duly noted (156-184). For the month of Vaiśākha the formation of embryo is inferred from wind, water and lightning on the first, fifth, seventh, eighth and ninth days of the bright fortnight (185-192). The author seems to believe that with the month of Jyeṣṭha the topic of conception of *Meghagarbhadhāraṇa* comes to an end and the next topic of *Meghagarbhalakṣaṇa* begins.[217] In the month of Jyeṣṭha the day of the week *(vāra)* falling on the first *tithi* is considered significant (193-195). The Ṛkṣas, the Sun and Moon are to be closely observed (196-202). The nature

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Utpala on *B. S.*, XXI. 32). Another method was to measure the rainfall on the ground. Thus, according to Parāśara (*ibid*) rain-water measuring one *dhanuṣ* (4 cubits) equals one *droṇa*. The definition of one *āḍhaka* as a quantity of water spreading over an area one hundred *yojanas* square and thirty *yojanas* high, as given by the *Kṛṣiparāśara* (verse 26), is confusing.

213. Verses 104, 130.
214. Verses 122-132.
215. Verses 121, 122.
216. Verses 132, 133.
217. This heading is not given in the text but is to be inferred from other texts. In the text also we have verses dealing with clouds in the portions preceding those on *Sadyogarbhalakṣaṇa*.

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of wind and clouds has also a bearing on rainfall (203-212). The text says that a big flag on a long staff is to be fixed on some elevated place and the direction of the wind is to be noticed for forecasting weather (213-222).[218] It refers to the Rohiṇī *yoga* and on the basis of the condition of sky and the association of the *nakṣatras* makes predictions about weather.

In the month of Āṣāḍha the rainfall is predicted on the basis of the appearance of Punarvasu, the clouds and the rainbow *(śakracāpam)* (235-238). We have a reference to the Rohiṇīyoga and Svātīyoga followed by predictions on the basis of rainfall on a Saṅkrānti day, the wind, the rainbow and the position of the *nakṣatra*s (239-253). Verses 254 to 286, mentioned as the utterances of Īśvara, purport to describe the characteristics of clouds *(meghānāṃ lakṣaṇam*—254), but actually describe the evil effects and virtual destruction of certain regions, named in the text, as a result of the position of the *nakṣatras* and planets including the Sun and the Moon. Verses 287 to 319 are introduced as *Atha prakṛtamanusarāmaḥ* (now we follow the natural). It gives a method of forecasting the weather for the whole year in the month of Āṣāḍha[219]. A day consisting of 1440 minutes *(ghaṭīṣaṣṭhi)*[220] is to be equated with the twelve months, each month being equal to 120 minutes *(pañcanāḍī)*[221]. The

218. Cf. *Kṛṣiparāśara*, verse 33.

219. Verses 287-297.

अषाढे तु घटीषष्ट्या मासद्वादशनिश्चयः ।
पंचनाडी भवेन्मासः षष्ट्या वर्षविनिर्णयः ।।287

220. *Ghaṭī* is a measure of time equal to 24 minutes. *Ghaṭīṣaṣṭī* would, therefore, be equal to 24 × 60 minutes. The expression is not noticed by Monier-William who, however, explains *ghaṭīmālā* (series of *ghaṭīs*) as a period of about 3 hours. *Ghaṭī* also means a small water-pot used in calculating the *ghaṭikās* or time of the day. It seems that the contrivance had a provision for determining the sixty *ghaṭīs* in a day.

221. Cf. *Kṛṣiparāśara*, verse 32. A *nāḍī* is a measure of time equal to 24 minutes,

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different parts of the day are to be taken to refer to the weather in the corresponding months.[222] Then weather-forecasting is done on the basis of the visibility of the Moon on the full-moon day of Āṣāḍha (298-300) and the speed and direction of wind (303-311). In the succeeding verses imminent rainfall[223] is indicated by the *tithis* and the *nakṣatras*.

The following three sections deal with the months of Śrāvaṇa (320-330), Bhādrapad (331-338) and Āśvina (339-343). The nature of rainfall is determind by the presence of *nakṣatras* ond the nature of clouds and rainfall on particular *tithis*. We have the noting *tithigarbhaḥ* before the colophon at the end of the section on the month of Śrāvaṇa and also *iti tithi*[224] *sadyogarbhaḥ* at the end of the section on the month of Āśvina[225]. It seems that within the framework of the account under different months the author has tried to indicate that these months relate to the period of imminent rain.

The third topic concerning *sadyogarbhalakṣaṇa* begins with the section dealing with indications noticed in the clouds. The text mentions clouds of different shapes and the effect of clouds located in the eight directions (344-356)[226]. The section on *vāyudhāraṇa* indicates the effects of winds blowing in different directions (357-360). Likewise, the section on *vidyutphalam* mentions the effects of lightning, its colour and direction (361-367). In view of the high significance of the Ārdrā *nakṣatra* for rains, the text devotes a separate section to point out its effects (368-372).

222. Cf. *Kṛṣiparāśara*, verse 30 where a similar method is suggested dividing the month of Pauṣa into twelve parts to represent the twelve months of the year.
223. Verse 318—सद्य एव भवेद्गर्भो ।
224. The manuscript gives the reading *tīrthaḥ*.
225. This colophon appears at the end of 342a but should have been placed after verse 343.
226. Cf. *Bṛhatsaṃhitā*, XXIV. 12-25.

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In some astronomical texts *Grahacāra* receives a separate treatmeut. But, in the present text we have three sections devoted to the movement only of Śukra (373-393), Rāhu (394-396) and Ketu (397-429) respectively. In the first of these sections we have a reference to the movement of different Grahas (373-380) and to the effect of the *nakṣatras* (381), followed by a reference to the ten ways in which the cloud foetus is formed (383) and the six factors causing miscarriage (384).[227] The treatment given to Ketucāra is the most detailed. In one verse (425) we have a reference to the effect on some of the regions named in it.

Though there is no separate heading to mark its beginning, the topic on the effect of Saṅkrānti includes verses 430 to 463. The effects of Saṅkrānti and the natural phenomena on the day of Saṅkrānti are already recorded in the account of the different months, but evidently because of its importance a separate treatment has been given here. The effects of the change in the *rāśi* of the Sun and Moon and the day of the week when Saṅkrānti occurs are also noticed.

In the division dealing with Saṅkrānti we have a subdivision in which weather-forecasting is done on the basis of the direction in which the crow makes its nest on the branches of a tree or other places, its peculiar behaviour and speech and its eggs.

227. Cf. *Bṛhatsaṃhitā*, XXI. 25-26.

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गुरु-संहिता*

अथ कार्तिकमासफलम् ।[1]

गार्भिके कार्तिके मासि चतुर्मासेषु वर्षति ।
सुभिक्षं जायते तत्र शस्यसम्पत्तिरुत्तमा ॥१[2]

अभ्राणि श्वेतवर्णानि पीतानि च भवन्ति हि ।
कृष्णवर्णाः सन्ति मेघास्ताम्रवर्णाश्च सुन्दरि ॥२

भानुना पवनो वाति कुजो व्याधिकरो मतः ।
राजपुत्रेण दुर्भिक्षं भवतीह न संशयः ॥३

कामवर्णाः सन्ति केचिद्वर्णैः सिन्दूरसन्निभाः ।
दृश्यन्ते ईदृशा मेघा जायन्ते च पृथक् पृथक् ॥४

कार्तिकाख्ये च मासे स्यादीदृशं गर्भलक्षणम् ।
एवं देवि समाख्यातं मेघानामुपदर्शनम् ॥५

अन्यच्च ।

गर्जिते कार्तिके मासि किञ्चिद् विद्युत्प्रदृश्यते ।
ताम्रवर्णास्तथा मेघाः शुभकालस्तदा भवेत् ॥६

कार्तिके मार्गशीर्षे च संक्रमे[3] यदि वर्षति ।
मध्यमं जायते वर्षं पौषे माघे सुभिक्षदम् ॥७

दीपोत्सव-दिने वारौ भौमार्कौ न शुभावहौ ।
संक्रान्तीनां च नैकट्यं शुभकार्यादिभिर्न हि ॥८

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* In the footnotes M is used for the manuscript of the text in the Saraswati Bhavan Library. D stands for D. R. Tripathi, *Rtu-vijñānam*. A few lines and verses are not quoted by D. R. Tripathi. He is not required to reproduce all the verses, but, if under any heading the omissions occur in the middle of the extract, without any remark or indication to the effect, an impression is created that according to the author they are not to be included in the text.

1. Not in M.
2. We have numbered the verses serially from 1 to 492. But in the manuscript the numbering is from 1 to 100 after which it begins with 1 but verse nos. 200, 300 and 400 are indicated.
3. M ०मौ

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अथ मासस्वरूपं निरूप्यते ।

कार्तिके पुष्यते पुष्पं मार्गे शीतं ततो मतम् ।
पौषे तुषारवातोष्णो नित्यं माघो घनान्वितः ॥९

फाल्गुनः फलवातः स्याच्चैत्रे किञ्चित्पयोहितम् ।
वैशाखः पञ्चरूपी स्याज्ज्येष्ठश्चर्मान्वितः शुभः ॥१०

मासाष्टकनिमित्तेन चतुष्टयमभीष्टदम् ।
द्वादश्यां कार्तिके मासि शुक्लायां रजनी यदा ॥११

सकला निर्मलातीव पुष्पबन्धः स उच्यते ।
कार्तिकी पौर्णमासी चेत्पूर्णा कृत्तिकयान्विता ॥१२

तदा शस्यसमुत्पत्तिर्निर्वैरा धरणीभुजः ।
अथवा भरणी तद्वत् संपूर्णा पूर्णिमादिने ॥१३

कुत्रचिच्च भवेद् वृष्टिः कुत्रचित्स्यादवर्षणम् ।
प्राजापत्यं भवेदृक्षं सम्पूर्णं पूर्णिमादिने ॥१४

न स्यातां क्षेमसंपत्तिर्दुर्भिक्षमसमंजसम् ।

[2]ईश्वर उवाच ।

पुष्पबन्धं प्रवक्ष्यामि शृणु तत्त्वेन भामिनि ॥१५

कार्तिक्यां पौर्णमास्यां तु नक्षत्रं कृत्तिका यदि ।
पुष्पबन्धः समादिष्टश्चतुर्मासेषु वर्षणम् ॥१६

सुभिक्षं क्षेममारोग्यं शस्यसम्पत्तिरेव च ॥१७

अथवा तद्दिनं देवि याम्यर्क्षेण च संयुतम् ।
दीर्घरोगास्त्वनावृष्टिः खण्डे खण्डे च वर्षति ॥१८

संतापा विविधाकारा उत्पाता विविधास्तथा ।
राजानश्च तदा देवि युध्यन्ते च परस्परम् ॥१९

अथाश्विनी च देवेशि यदि स्यात् पूर्णिमादिने ।
मध्यमं जायते शस्यं मेघा वर्षन्ति मध्यमम् ॥२०

अथवा रोहिणी ऋक्षं तद्दिने वर्तते प्रिये ।
द्विपदाश्चतुष्पदाश्चैव व्याकुलीभूतमानसाः ॥२१

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1. M तू०
2. M इ०

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पञ्चवर्णास्तथा मेघाः विद्युद्वृष्टिश्च गर्जितम् ।
द्वादश्यां कार्तिके मासि पुष्पहानिः स उच्यते ॥२२

कार्तिकादिषु मासेषु यदीन्दुग्रहणं भवेत् ।
तारकापतनं चैव तथोल्कापतनानि च ॥२३

भूमिकम्पोऽथ निर्घातः पतन्ति जलबिन्दवः ।
आकाशे दृश्यते सम्यक् परिवेषोऽर्कचन्द्रयोः ॥२४

वज्रेन्द्रचापपरिघाणां[1] धूमकेतोश्च दर्शनम् ।
संग्रहः[2] सर्वधान्यानां तदा यत्नेन कारयेत् ॥२५

मासे तु पञ्चमे देवि लाभस्तु द्विगुणो भवेत् ।
रौरवं विग्रहो घोरः पृथ्वीशोणितकर्दमैः ॥२६

अत्र तारकापतनादयः उत्पाताः सर्वेषु दर्शपौर्णमास्योः महर्घत्वकारकाः न त्वन्यतिथौ ।

इति कार्तिकमासफलम्[3] ।

अथ मार्गशीर्षमासफलम्[4] ।

मार्गादिपञ्चमासेषु शुक्लपक्षे तिथिक्षयः ।
दुर्भिक्षं छत्रभङ्गो वा जायते राजविग्रहः[2] ॥२७

मार्गशीर्षे यदा मासि सप्तमी नवमी दिने ।
ईशानादिसमाश्रित्य दृश्यते मेघमण्डलम् ॥२८

स्तोकं वर्षति पर्जन्योऽथवा वातमादिशेत् ।
दशम्यामुत्तरो वातः सितायां यदि जायते ॥२९

मार्गशीर्षे ह्यहोरात्रं तदा स्नानमुदाहृतम् ।
तस्मिन् ऋक्षे तदाऽऽषाढे जलपूर्णा मही भवेत् ॥३०

चतुर्थ्यां जलयोगे तु सुभिक्षं च समादिशेत् ।
रात्रौ दृष्ट्वा दिने वृष्टिर्दिने दृष्ट्वा भवेन्निशि ॥३१

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1. M घघू०
2. M ०हं
3. M drops मास
4. M reads अथ मार्गशीर्षमासः
5. M ०ड्वरं

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पुंस्त्रीयुतेर्यथा गर्भो विद्युन्मेघयुतेस्तथा ।
चतुर्थीपञ्चमीषष्ठ्यः सार्पपैत्रभगैर्युताः ॥३२

तदाभ्रं विद्युदम्भो वा शुचौ तद्भेषु वर्षति ।
ऋक्षे त्वष्ट्रे तथाऽष्टम्यां नवम्यां वायुदैवते ॥३३

सर्वतो दिशि दृश्येत विद्युन्मेघेन संयुता ।
तदृक्षे च तदाऽऽषाढे जलपूर्णा मही भवेत् ॥३४

सुभिक्षं शस्यनिष्पत्तिर्वसुधा नन्दति प्रिये ।
अष्टमी नवमी चैव चित्रानक्षत्रसंयुता ॥३५

आषाढे श्वेतपक्षे तु अष्टमी चैव सुन्दरि ।
स्वातीनक्षत्रसंयुक्ता त्रिरात्रं वर्षते ध्रुवम् ॥३६

नवमी दशमी चैव तिथिर्विष्णोर्यदा भवेत् ।
चित्रा-स्वाती-विशाखाभिर्युतो दर्शश्च वर्तते ॥३७

सर्वैर्ऋक्षैस्तु संयुक्तः सर्वमारुतसंयुतः ।
वर्षते तद्दिने किञ्चिद् विद्युदभ्रचयस्तथा ॥३८

आषाढस्य सिते पक्षे चित्रानिलद्विपैर्युता ।
नवमीदशमीशाः स्युस्तदाब्दो वर्षते ध्रुवम् ॥३९

द्वादशी त्रयोदशी च चतुर्दशी तथैव च ।
अमावास्या च विज्ञेया सर्वनक्षत्रसंयुता ॥४०

इष्टमारुतसंयुक्ता मेघबिन्दुसमन्विता ।
आषाढे श्वेतपक्षेऽब्दो वर्षते नात्र संशयः ॥४१

एवं दिनर्क्षसंयोगे मेघानां गर्भलक्षणम् ।
कार्तिके मार्गशीर्षे च कथितं तव सुन्दरि ॥४२

इति मार्गशीर्षमासफलम्[4] ।

अथ पौषमासफलम् ।[1]

गर्जते वर्षते पौषे विद्युद् वायुश्च शोभनः ।
अतिवृष्टिं विजानीयाद् धान्यं याति महर्घताम् ॥४३

पौषे च करकावृष्टिर्हिमं पतति वर्षति ।
विद्युद्दर्शनमभ्रं च शुभं गर्भस्य लक्षणम् ॥४४

1. M ०वि०
2. M ०भिर्युक्ता
3. To be corrected as अष्ट०
4. Not in M.

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पौषे भाद्रपदे माघे शुक्लपक्षे तिथिक्षयः ।
यत्संख्ये[1] जायते चाह्नि तत्संख्ये दौस्थ्यविग्रहः ॥४५

पौषशुक्लचतुर्थ्यां तु विद्युद्दर्शनमुत्तम् ।
कृष्णपक्षे तदाऽऽषाढे वारिदो वर्षति प्रिये ॥४६

विद्युन्मेघो धनुर्भत्स्यो यद्येकमपि नो भवेत् ।
न ऋक्षं वर्षते तच्च न काले वर्षते तदा ॥४७

अनेन ज्ञायते सर्वं वर्षणं चाप्यवर्षणम् ।
एतद् वै परमं गुह्यं गर्भाधानस्य लक्षणम् ॥४८

विद्युत्संयोगजं चिह्नं न देयं यस्य कस्यचिद् ।
पौषमासे श्वेतपक्षे शतभिषगृक्षमेव च ॥४९

पञ्चमी त्वजपादेन मेघमारुतसंयुता ।
विद्युन्मेघसमायुक्ता गर्भश्चैव प्रजायते ॥५०

आषाढे कृष्णपक्षे तु चतुर्थ्यां वर्षति ध्रुवम् ।
द्रोणसंज्ञस्तु[2] विज्ञेयः सप्तरात्रं प्रवर्षति ॥५१

पौषे तुषारपा[3]तः स्यात् पञ्चम्यां पिण्डसिद्धये ।
शुक्लायां यत्न[3]तो वीक्ष्यमेत्ततोयार्थिभिः पुनः ॥५२

पोषे तु सप्तमी शुक्ला चाष्टमी नवमी तथा ।
सप्तमी रेवती युक्ता चाष्टमी दास्रसंयुता ॥५३

नवमीयाम्यसंयुक्ता विद्युद्वा[4]ताम्बुसंयुता ।
हिमं वा जायते तत्र इति गर्भसमुद्भवः ॥५४

शुक्ले गर्भश्च निष्पन्नः कृष्णे चैव प्रवर्षति ।
एकादश्यां तथा ज्ञेयं पौर्णमास्यां तथैव च ॥५५

शुचौ कृष्णशिवे दर्शे प्रभूतं जलमादिशेत् ।
विद्युत्स्फुरति तत्त्वेन गर्जति प्राणनाशिनी ॥५६

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1. M ०संख्या
2. M ०वा०
3. M ०त्त०
4. M त्वा०

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एवं विज्ञायते देवि मेघानां चैव लक्षणम् ।[1]
एकादशी तथा ज्ञेया सहिता विद्युता युता ।।५७

सजलो[2] रोहिणीयोगस्तदादेश्यो विचक्षणैः ।
पूर्णमासी द्वितीया च सहिमा विद्युता युता ।।५८

कालनिष्पत्तिरादेश्या मेघाच्छन्ने तथाम्बरे ।
आषाढस्य त्वमायां वै प्रभूतं जलमादिशेत् ।।५९

निष्पत्तिः सर्वशस्यानां प्रजाश्च निरुपद्रवाः ।
गावो घण्टोघ्न्यः[3] सर्वत्र सर्वञ्च नन्दते प्रिये ।।६०

प्रथमे श्रावणस्यापि पक्षे वर्षणमादिशेत् ।
नागदेवद्वितीयायां किंचित्सर्पभयं भवेत् ।।६१

लोकाः सर्वत्र पीड्यन्ते नाना नश्यन्ति पीडिताः ।
पौषमासस्य संक्रान्तौ रविवारो यदा भवेत् ।।६२

धान्यस्य द्विगुणं मूल्यं कथितं मुनिभिः सदा ।
शनिना त्रिगुणं प्रोक्तं भौमे चैव चतुर्गुणम् ।।६३

समं स्यात्बुधशुक्राभ्यां मूल्यार्धं गुरुचन्द्रयोः ।
शन्यर्ककुजवारेषु संक्रान्तिर्यदि जायते ।।६४

महर्घमतुलं रौद्रं कुरुते राजविग्रहः[4] ।
रविमन्दारवारेषु यदि संक्रमते रविः ।।६५

तस्मिन् मासि भयं विद्याद् दुर्भिक्षावृष्टितस्करैः ।
वारेष्वर्कार्किभौमानां संक्रान्तिर्मृगकर्कयोः ।।६६

यदा तदा महर्घं स्यादिति युद्धादिकं तथा ।।६६अ[5]

पौषे सिते पर्वणि कालमाने
रवौ च मन्दे यदि भौमवारे ।
महर्घता राष्ट्रनरेन्द्रपीडा
षष्ठे च मासे क्षयमामनन्ति ।।६७

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1. After this line the manuscript contains the remark पाठान्तरं.
2. M ०ज्ज०
3. M घ०
4. M ०ड्वरं
5. M mentions the number as 66+½.

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मेषसङ्क्रान्तिकालात्तु नवस्वपि दिनेष्वपि ।
यद्यभ्रवातौ[1] विद्युत् स्यात्तदार्द्रादौ[2] च वर्षति ॥६८

यद्वात्र नवयामेषु वाताभ्रादिशुभं भवेत् ।
यस्यां दिशि च सम्पूर्णं तद्दिनेष्वखिलं जलम् ॥६९

पौषे मूलाद् भरण्यन्तं चन्द्रमानेन साभ्रके ।
तदार्द्रादिविशाखान्तं रविमानेन[3] वर्षति ॥७०

धनुराशिस्थिते देवि मूलादेर्गर्भधारणम् ।
गर्भाधानाद्ध्रुवं[4] वृष्टिः पञ्चभैनैकशते[5] दिने ॥७१

दिनसंख्या वरारोहे वर्षते नात्र संशयः ।
मूले प्रवर्षते चार्द्रा जलदेवे[6] पुनर्वसुः ॥७२

विश्वभे च तदा पुष्यं श्रवणे सार्पदैवतम् ।
धनिष्ठायां मघा ज्ञेया वारुणे भगं[7] तथा ॥७३

अजपादे यमाख्यं स्याद् अहिर्बुध्न्येऽर्कभं तथा ।
रेवत्यां त्वाष्ट्रमादेश्यमेतत्संख्यं प्रवर्षति ॥७४

याम्यादि सार्पदैवान्तं[8] क्रमेण वर्षति[9] प्रिये ।
पूर्वाषाढादि पौष्णान्तं क्रमेण वर्षति[9] प्रिये । ७५

पूर्वाषाढादि पौष्णान्तं गर्भश्चैव विनश्यति ।
रेवती जलनाशाय धान्यं[10] नाशाय चाश्विनी ॥७६

भरणी तोयनाशाय यदि न वर्षति कृत्तिका ।
एवं क्रमेण विज्ञेयं वृष्टिलक्षणमुत्तमैः ॥७७

पञ्चमे पञ्चमे स्थाने गर्भः पतति नान्यथा ।
आर्द्रा प्रवर्षि[11]ते देवि गर्जिते वा प्रचण्डतः ॥७८

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1. M ०न्ना०
2. After D. M आर्द्रा०
3. M ०त्भु०
4. After D. M ०ञ्चनै०
5. M ०दं०
6. M भगभं
7. M ०देर्य०
8. M ०दै०
9. M ०ते
10. M ०न्यं ना०
11. M ०र्ष०

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सर्वे गर्भाश्च तत्रैव वर्षन्ति[1] पुंस्त्रिसंयुता[2]ः ।
आर्द्रा पुनर्वसुः पुष्यो सार्प चैव मघा तथा ॥७९

पञ्चभिर्गलितैः ऋक्षैश्छिद्रं वर्षति माधवः ।
पौर्णमास्यां यदा पौषे चन्द्रः पुष्यं समाश्रितः ॥८०

उत्तरे दक्षिणे चैव यदि विद्युत्प्रदृश्यते ।८०अ[3]

अभ्रच्छन्नं नभो वापि महावृष्टिं समादिशेत् ।
श्रावणान्तश्च दर्शे वै जलयोगो भविष्यति ॥८१

पौषस्य कृष्णसप्तम्यां जलयोगे जलं भवेत् ।८२
सुभिक्षं क्षेममारोग्यं जायते नात्र संशयः ।

अभ्राणि यदि दृश्यन्ते जलं वा पतते यदि ॥८३
अभ्रच्छन्ने जलं स्वल्पं जलं पतति वर्षति ।

पौषस्य कृष्णसप्तम्यामभ्रैरावेष्टितं नभः ॥८४
अष्टम्याञ्च नवम्याञ्च दशम्याञ्च तथैव च ।

[4].....विद्युदभ्रादिकं भवेत् ॥८५

श्रावणे शुक्लपक्षे तु स्वातीयोगे तु सप्तमी ।
ध्रुवं वर्षति पर्जन्यः एतत्सर्वं वरानने ॥८६

पौषस्य कृष्णसप्तम्यां निरभ्रं चेन्नभस्तलम् ।
सहिम[5]ः स्वातियोगश्चेदैशानी विद्युदेव वा ॥८७

श्रावणे शुक्लसप्तम्यां स्वातियोगे जलं भवेत् ।
निष्पत्तिः सर्वशस्यानां प्रजा च निरुपद्र[6]वा ॥८८

एवमृक्षैस्तु संयोगो जायते वरवर्णिनि ।
त्रयोदश्यां चतुर्दश्याममायां चैव सुन्दरि ॥८९

गर्जते तु त्रिरात्रे सा विद्युन्मेघैः समन्विता ।
श्रावणस्य सिते पक्षे विश्वभूताविधौ[7] तिथौ ॥९०

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1. M ०ते
2. M ०ता
3. M numbers it as 80½.
4. M leaves it blank.
5. M ०मास्वा०
6. M ०वाः
7. M ०धौ

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पूर्णमास्यां तथावश्यं वर्षत्यब्दे न संशयः।
द्रोणसंज्ञो[1] भवेन्मेघः सुभिक्षं जायते तथा ॥९१

पौषायामामिन्द्रभागे विद्युतो दर्शनं भवेत्।
अभ्रच्छन्नं नभो वापि जलं वा यदि जायते ॥९२

श्रावणे पूर्णिमायाञ्च श्रवणे जलसंयुते।
सुभिक्षं च समादेश्यं तस्मिन्वर्षे न संशयः ॥९३

आषाढः प्रथमे पादे द्वितीये श्रावणस्तथा।
तृतीये भाद्रपच्चैव चतुर्थे चाश्विनं तथा ॥९४

इति पादक्रमेणैव चातुर्मास्यं प्रकल्पितम्।
अमावास्या तु शनिना सूर्यमाहेयसंयुता ॥९५

संग्रहेत्सर्वधान्यानि लाभो द्वित्रिचतुर्गुणः।
पौषस्य पूर्णमास्यां तु यदीन्दुग्रहणं भवेत् ॥९६

मौक्तिकं विद्रुमं शंखं कुसुमं कुंकुमं तथा।
संग्रहे त्रिषु मासेषु द्विगुणं लाभमादिशेत् ॥९७

इति पौषमासफलम्।

अथ माघमासफलम्[2]।

माघमासे तु सङ्क्रान्तौ वर्षते माधवो यदा।
बहुक्षीरप्रदा गावो बहुशस्या वसुन्धरा ॥९८

माघादिदिवसे वारो बुधो भवति चेत्तदा।
मासत्रयं महर्घं स्यात् भाविवर्षं[3] च नश्यति ॥९९

बुधश्चेत्प्रथमो वारः सर्वमासाद्य वासरे।
तत्प्रभृति त्रिभिर्मासैर्महर्घं राजविग्रहः ॥१००

पक्षत्यां सर्वमासेषु बुधो दुर्भिक्षकारकः।
ज्येष्ठे मासि तदा नूनं परवर्षविनाशकृत् ॥१०१[4]

न माघे पतितं शीतं ज्येष्ठे मूलं च वृष्टिकृत्।
नार्द्रायां पतितं तोयं दुष्टकालस्तदा मतः ॥१०२

माघे सिते यमशिखिभे मेघयुते शस्यनिष्पत्तिः।
अथवा मेघविहीने तृणधान्यसंग्रहं कुर्यात् ॥१०३

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1. M ०ख्या
2. Not in M.
3. M ०ड्वरं
4. D omits verses 99 to 101.

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माघस्य शुक्लसप्तम्यामभ्रं वा जलबिन्दवः ।
अस्तमनं वा न दृश्येद्धिमं चैव न जायते ॥१०४

चत्वारो वर्षन्ति[1] मासाः सार्धमासेन संयुताः ।
पौषे भाद्रपदे माघे शुक्लपक्षे तिथिक्षयः ॥ १०५

यत्संख्ये जायते वह्निं[2] तत्संख्ये दौस्थ्यविग्रहः ।
पञ्चार्काः पञ्चभौमाश्च पञ्चसूर्यसुतास्तथा ॥१०६

दुर्भिक्षमतुलं रौद्रं राजयुद्धं परस्परम् ।

क्रमतो बोध्यम् ।

आदावर्कस्ततो भौमः ततः सूर्यसुतो भवेत् ॥१०७

दुर्भिक्षमतुलं रौद्रं राजयुद्धं परस्परम् ।

अन्यच्च ।

पञ्चार्कवासरे रोगाः पञ्चभौमे महद्भयम् ।
पञ्चमे देव दुर्भिक्षं शेषवाराः शुभावहाः ॥१०८

अन्यच्च ।

गुरुचन्द्रसितेभ्योऽन्ये[3] वाराः पञ्च भवन्ति चेत् ।
एकस्मिन्नपि मासे हि दुर्भिक्षं राजविग्रहः[4] ॥१०९

अन्यच्च ।

पञ्चशनैश्चरपञ्चरवी पञ्चभौमा भवन्ति चेत् ।
चक्रचण्डास्तु भूमिं··· ····· [5] ॥११०

शन्यर्ककुजवाराश्चेत् त्रिमासं वेदपञ्चकम् ।
तदा धान्यं महर्घं स्याद्विग्रहश्चैव भूभुजाम् ॥१११

मासत्रयं चतुष्टयं वा पञ्चकं[6]वाऽवच्छिन्न[7]स्तथा ।
पापवारपञ्चकं भवेद्धान्यादि[8]महर्घता ॥११२

1. M ०ते
2. M च०
3. M drops s.
4. M ०ड्वरं ।
5. M leaves it blank.
6. M retains अ०.
7. M ०न्नं त०
8. M ०त् धान्यमहर्घादिकं भवति ।

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सर्वेषु चैव मासेषु ऋक्षवृद्धिः सुभिक्षकृत् ।
माघस्य प्रतिच्चैव सवाता मेघगर्जिता ॥११३

तदा यत्नेन संग्राह्यं तैलं वस्तु सुगन्धिकम् ।
द्वितीया मेघसंपूर्णा मेघच्छन्नं नभस्थलम्[1] ॥११४

विद्युच्च जायते तत्र तत्र धान्यमहर्घता ।
माघमासे तृतीयायां गर्जनं च जलं विना ॥११५[2]
संग्रहस्तत्र कर्तव्यो गोधूमस्य यवस्य वा ।

इति मयूरचित्रके[3] ।

तृतीया मेघसंयुक्ता यदा बिन्दुविवर्जिता ॥११६

यदि वातेन संयुक्ता नभस्यब्दो न वर्षति ॥११६अ[4]

षष्ठी सबिन्दुका ज्ञेया निरभ्रनिर्मलाः दिशः ।११७

कार्पाससंग्रहस्तत्र[5] लाभो भवति पुष्कलः ॥
सप्तमी सोमवारेण यदि गच्छेन्नराधिप ॥११८

घोरधारास्तदा[6] मेघा राजविप्लव[7] एव च ।[8]
सप्तम्यां सोमवारः स्यान्माघे पक्षेऽसिते यदा ।
दुर्भिक्षं जायते घोरं विग्रहश्चैव भूभुजाम् ॥११९

अष्टम्यां यदि पश्यन्ति मार्तण्डमुदयं गतम् ।
न वर्षते तदाऽऽर्द्रायां श्रावणान्ते तथैव च ॥१२०

नवम्यां चन्द्रबिंबेन मण्डलं ध्रियते यदि ।
आषाढे सकले[9] वृष्टिर्लोके धान्यमहर्घता ॥१२१

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1. M ०भःस्थ०
2. D omits verses 105 to 115.
3. M ०त्रे
4. M mentions the number as 116½.
5. M ०हं त०
6. M युक्क०
7. M ०रा०
8. M ०था
9. M ०ड्वरमेव
10. After this line the manuscript adds पाठान्तरं.
11. M ०लं

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माघस्य शुक्लपक्षे तु सप्तम्यादिदिनत्रये ।
गर्जते वर्षते वाब्द आषाढे वृष्टिरुत्तमा ॥१२२

सप्तपञ्चनृपक्षादि- तिथिर्माघादिसम्भवा ।
विद्युत्सुवातमेघांश्च वृष्टिं दृष्ट्वा शुभं भवेत् ॥१२३

शुक्लपक्षे तु सप्तम्यां माघमासे[1] हि वर्षति ।
दुर्दिनं वा यदा पश्येद् वर्षाकालः शुभो भवेत् ॥१२४

रवेरस्तमने मेघास्ते श्रेष्ठा मध्यमाधमाः ।
माघमासस्य सप्तम्यां वार्युवाति परं शृ[2]णु ॥१२५

माघस्य शुक्लसप्तम्यां सावधानैरहर्निशम् ।
वीक्षणीयं प्रयत्नेन कालनिश्चयकारणात् ॥१२६

अहोरात्रं भवेत् साभ्रं वारुणी विद्युता सह ।
ऐन्द्रो वातोऽथ कौवेरः शर्वरीषु दिवापि वा ॥१२७

महासुभिक्षमादेश्यं तद्वर्षं निरुपद्रवम् ।
माघस्य शुक्लसप्तम्यां मेघैश्च्छन्नं यदाम्बरम् ॥१२८[3]

माघस्य शुक्लसप्तस्यां बिन्दुपातोऽभ्रसञ्चयः ।
अस्तं वा न प्रदृश्येत हिमं चैव प्रजायते ॥१२९

चत्वारो वर्षते मासाश्चार्धमासेन संयुताः ।
तत्र देशे सुवृष्टिः स्यात् सुभिक्षं च विनिर्दिशेत् ॥१३०

शुक्लपक्षे तु सप्तम्यां माघमासे प्रवर्षति ।
माघस्य सितसप्तम्यां हिमाभ्राम्बुकणादिभिः ॥१३१

पादैश्चतुर्भिर्विज्ञेयं चातुर्मासस्य वर्षणम् ।
आषा[4]ढः प्रथमे पादे द्वितीये श्रावणो भवेत् ॥१३२

तृतीये भाद्रपदश्च[5]तुर्थं आश्विनस्तथा ।
अभ्रादिकै[6]र्भवत्येवमतिवृष्टौ फलं शृणु ॥१३३

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1. M ०से मा०
2. M त्व०
3. D omits verses 125 to 128.
4. M ०ढ
5. To be corrected as ०न्चैव च०
6. M ०के भ०

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चतुर्मासाः प्रपीड्यन्ते जलपातक्रमेण वै ।
अण्डजैर्बाध्यते शस्यं मूषकैः शलभैः शुकैः ॥१३४

दुर्दिनं वाऽपि पश्येत्तु वर्षाकालं शुभं वदेत् ।
पूर्णिमायाममायां वा संलग्नस्तारकाश्रयः ॥१३५

महर्घस्तत्र पूर्वार्धान्मासमध्ये प्रजायते ।
सप्तम्यां स्वातियोगे यदि पतति हिमं माघमासान्धकारे ।
वायुर्वा चण्डवेगः सजलजलधरो गर्जते वा प्रकामम् ॥
विद्युन्मालाकुलं वा तदपि च गमनं नष्टचन्द्रार्कतारम् ।
विज्ञेया प्रावृडेषा मुदितजनपदा सर्वशस्यैरुपेता ॥१३६

तथैव फाल्गुने चैत्रे वैशाखे च विशेषतः ।
स्वातीयोगं विजानीयादाषाढे च विशेषतः ॥१३७

माघस्य नवमी कृष्णा मूलनक्षत्रसंयुता ।
विद्युन्मेघधनुर्भिश्च मेघैरावेष्टितं नभः ॥१३८

मासि भाद्रपदे देवि वर्षते नवमीदिने ।
द्रोणसंज्ञो[4] भवेन्मेघो मयाऽऽख्यातं तव प्रिये ॥१३९

माघस्य नवमी कृष्णा दशम्येकादशी तथा ।
सवाता विद्युता युक्ता कथयन्ति जलं बहु ॥१४०

माघमासे तु सप्तम्यां कृष्णपक्षे स्मराभिधे ।
चतुर्दश्यां तथा देवि पूर्वस्यां दिशि चोत्थिताः ।
बहूदककरा मेघास्त्वाषाढे सप्तरात्रकम् ॥१४१

अमायां च तिथौ तद्वद् यदि भं[5] रेवती भवेत् ।
अत्यर्थं तु क्षितौ नूनं वर्षते नात्र संशयः ॥१४२

माघे मासि ह्यमायां चेदभ्रैश्छन्नं[6] नभो भवेत् ।
हिमवातेन संयुक्तमहोरात्रं प्रवर्षति ॥१४३

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1. M ०णु०
2. M ०र्धं त०
3. Br. Sam. XXV. 5 has यदि भवति नभो in place of तदपि च गमनं.
4. M ०ख्या
5. M ०र्थतः
6. M ०भ्राछ०

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पञ्चवर्णं तु विज्ञेयं दिव्यगर्भसमुद्भवम् ।
भाद्रपदस्य मासस्य पौर्णमास्यां प्रवर्षति ॥१४४

माघस्तु कथितो देवि पञ्चरूपसमन्वितः ॥१४५

इति माघमासफलम् ।

अथ फाल्गुनमासफलम् ।

सितश्चास्तमितो मासि फाल्गुने यदि निश्चितम् ।
तदा दुर्भिक्षमादेश्यं षण्मासावधि वा मता ॥१४६

फाल्गुने चैत्रमासे च सङ्क्रान्तौ यदि वर्षति ।
विचित्रं जायते शस्यं वैशाखज्येष्ठयोस्तथा ॥१४७

फाल्गुनं शृणु देवेशि येन जानन्ति साधकाः ।
सप्तमी श्वेतपक्षे तु यदि कृत्तिकया युता ॥१४८

अष्टमी नवमी चैव दशम्येकादशी तथा ।
तदा भाद्रपदामायां द्रोणमेघः प्रवर्षति ॥१४९

तदाश्वयुजमासाद्य चतुर्थीपञ्चमीतिथौ ।
एवं देवि समायोगे वर्षते नात्र संशयः ॥१५०

फाल्गुने कृष्णसप्तम्यां पौर्णमास्यां तथैव च ।
निर्वाता गगने मेघा विजला विद्युता युताः ॥१५१

भवेयुर्यदि तर्ह्येवं सुभिक्षं क्षेत्रमादिशेत् ।[2]
द्वावेतौ जलयोगौ च प्रभूतजलदायकौ ॥१५२

नभस्य कृष्णसप्तम्यामष्टम्यां यदि लक्षणम् ।[3]
एभिर्दिनैः समादेश्यो जलयोगसमुद्भवः ॥१५३

अवर्षन्तो यदा यान्ति[4] वारिदा विद्युता युताः ।
जलयोगस्तदा ज्ञेयो गर्जितं[5] विद्युता सह ।
एवं योगोद्भवे[6] देवि चाश्वयुङ्मासिवर्षणम् ॥१५४

1. D ०गु०
2. D omits this line. M numbers it as 151½.
3. In M v. 153 has three lines. In place of 153a the two lines read
   नभस्य कृष्णसप्तम्यां अमायां हि तथैव च ।
   तथैव कृष्णसप्तम्यामष्टम्यां यदि लक्षणम् ॥
4. M वा०
5. M ०र्जतो
6. M ०गाद्भवेद्दे०

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फाल्गुनस्य च मासस्य वर्षा चेदष्टमी दिने।
सुभिक्षं च तदादेश्यं शस्यसम्पत्तिरुत्तमा ॥१५५[1]

इति फाल्गुनमासफलम्।

अथ चैत्रमासफलम्।

चैत्राद्यपक्षतौ पौष्णं वैशाखे याम्यमेव च।
ज्येष्ठाद्यपक्षतौ चान्द्रं पुनर्वसु शुचौ तथा ॥१५६

एँभिस्तु तिथिभिः सार्द्धं तानि भानि भवन्ति चेत्।
सुभिक्षं शस्यसम्पत्तिस्तद्वर्षे च जलं बहु ॥१५७

योगाभावे च सर्वेषां दुर्भिक्षं खण्डवर्षणम् ॥१५८

फाल्गुने चैत्रमासे च सङ्क्रान्तौ यदि वर्षणम्।
विचित्रं जायते शस्यं वैशाखज्येष्ठयोस्तथा ॥१५९

चैत्रे वा श्रावणे वापि पञ्चार्काश्चेद्भवन्ति हि।
दुर्भिक्षं तत्र जानीयाद् राजविघ्नं समादिशेत् ॥१६०

चैत्रे वा श्रावणे वापि पञ्चवारफलं शृणु।
मङ्गले म्रियते राजा भास्करे म्रियते प्रजा ॥१६१

बुधे रसः क्षयं याति दुर्भिक्षं च शनैश्चरे।
दुर्भिक्षं तत्र जानीयाद् राजविघ्नं समादिशेत् ॥१६२[4]

शुक्लपक्षे तु चैत्रस्य चतुर्थीपञ्चमीषु च।
वर्षणं प्राक् शुभं किंचित्क्रमादुत्तरतो घनाः ॥१६३

चैत्रस्य शुक्लपञ्चम्यां रोहिणी यदि दृश्यते।
साभ्रं नभस्तदाऽऽदेश्या[5] गर्भस्य परिपूर्णता ॥१६४

चैत्रस्य शुक्लपञ्चम्यामभ्रच्छन्नं[6] यदा नभः।
निर्मला वा दिशः सर्वा दृश्यन्ते वायुना युताः ॥१६५

गोधूमांस्तत्र गृह्णीयान्महर्घानपि बुद्धिमान्।
संप्राप्ते श्रावणे मासि लाभश्च त्रिगुणो भवेत् ॥१६६[7]

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1. D omits verses 146 and 155.
2. D मै०
3. D आ०
4. D omits verses 160 to 162.
5. M omits ss.
6. M ०छ०
7. D omits verse 166.

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द्वितीये दिवसे प्राप्ते चैत्रे वायुश्च सर्वतः।
तत्र मेघाः प्रदृश्यन्ते वृष्टिर्भाद्रपदे ध्रुवम् ॥१६७

तृतीये दिवसे प्राप्ते उत्तरो यदि मारुतः।
नवमेघाः प्रदृश्यन्ते कार्तिके वृष्टिमादिशेत् ॥१६८

चतुर्थे दिवसे प्राप्ते मेघजालं प्रदृश्यते।
दुर्भिक्षं जायते घोरमनावृष्ट्या न संशयः ॥१६९

दिनद्वयं यदा याति वायुर्दक्षिणपश्चिमः।
तदा न दृश्यते धान्यं दुर्भिक्षं चात्र जायते ॥१७०

तृतीयायां च पञ्चम्यां वायुः पूर्वोत्तरो यदि।
सर्वशस्यानि जायन्ते प्रजाः कृतयुगोपमाः ॥१७१

चैत्रे मासि तु देवेशि शुक्लगे पञ्चमीदिने।
सप्तम्यां च त्रयोदश्यां यदा देवः प्रवर्षति ॥१७२

तारकापतनं चैव गर्जनं विद्युता सह।
वर्षाकालस्तदा छिन्नो नात्र कार्या विचारणा ॥१७३

चैत्रस्यादौ दिवसदशके कल्पयित्वा क्रमेण
स्वात्यन्तार्द्राप्रभृति मुनिभिर्वृष्टिहेतोर्विलोक्य।
यावत्संख्ये भवति दिवसे दुर्दिनं वाऽथ वृष्टिः
तावत्संख्यं भवति नियतं वार्षिकं दग्धमृक्षम् ॥१७४

मूलादियमभान्तं च चैत्रकृष्णे निरीक्षयेत्।
एभिश्च गलितैश्चैव गर्भस्रावो भविष्यति ॥१७५

साभ्रेऽह्नि हन्यते वृष्टिर्निरभ्रे वृष्टिरुत्तमा।
आषाढं रोहिणी हन्ति शिवभं श्रावणं तथा।
पुष्यो भाद्रपदं हन्ति चित्रा चाश्विनमेव च ॥१७६

चैत्रस्य शुक्लपञ्चम्यां सप्तम्यां नवमीतिथौ।
पौर्णमास्यां तथा चैव जलयोगविनिश्चयः ॥१७७

पञ्चमी सह रोहिण्या सप्तमी रौद्रसंयुता।
नवमी सह पुष्येण ज्ञातव्या कालचिन्तकैः ॥१७८

1. M ०ञ्च०
2. M ०त्यंत्रा०
3. M श्रा०
4. D ०मीन०
5. M ०ण्यां

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चित्रायुता पौर्णमासी विद्युन्मेघसमन्विता ।
एभिश्च गलितैर्ऋक्षैर्गर्भस्रावं समादिशेत् ॥१७९

पुष्टैः पुष्टिः समादेश्या नान्यर्क्षैः कदाचन ।
भवन्ति गलिता गर्भा एभिर्नान्यैः प्रवर्षति ॥१८०

चैत्रस्य शुक्लपक्षे तु त्रयोदश्यां तथैव च ।
धूमिका[1] जायते यत्र मेघस्तत्र न वर्षति ॥१८१

आर्द्रादिनवनक्षत्रं[2] शुक्ले चैत्रे निरीक्षयेत् ।
वाताभ्रगर्जनाम्बूनि विद्युत्तत्र न वर्षति ॥१८२

चैत्रे मासि सिते पक्षे सप्तम्यादिदिनाष्टके ।
यदाभ्रं विद्युदम्भो वा नदीदूरे गृहं कुरु ॥१८३

अत्र सर्वत्र वृष्टिस्तु स्वल्पा चेच्छुभकारिका ।
कर्दमादिकरी सा तु ह्यनिष्टा परिकीर्तिता ॥१८४

इति चैत्रमासफलम् ।

अथ वैशाखमासफलम् ।

सम[4]मारुततडित्तोयस्तनिताभ्रादिलक्षणैः ।
वैशाखः पञ्चरूपी स्यात्तदा गर्भाः शुभाः स्मृताः ॥१८५

तथा च वराहोक्तम् ।

पवनसलिलविद्युद्[5]गर्जिताभ्रान्वितो यः
स भवति बहुतोयः पञ्चरूपाभ्युपेतः ।
सृ[6]जति यदि तोयं गर्भकाले[7] तु भूरि
प्रसवसमयमित्वा शीकराम्भः करोति ॥१८६

अन्यच्च ग्रन्थान्तरे ।

वैशाखे गर्जितं विद्युत् सलिलं पवनो घनः ।
उष्णं ज्येष्ठे विशिष्टं स्यात् किमन्यैर्गर्भचेष्टितैः ॥१८७

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1. M ०श्रा०
2. D भू०
3. M ०द्रा०
4. M सु०
5. M ०त्
6. Br. Sam. XXI.37-विसृ०
7. Ibid.-०ऽतिभू०

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वैशाखशुक्लपञ्चम्यां अभ्रच्छन्नं यदा नभः ।
गर्जते वर्षते वापि पूर्ववातो यदा भवेत् ॥१८८

उदयास्तमनं यावत् ज्ञातव्यं च विचक्षणैः ।
संग्रहेत्सर्वधान्यानि प्रवराणि सुराधिपे ॥१८९

मासि भाद्रपदे नित्यं महर्घाणि भवन्ति हि ॥१९०[2]

वैशाखमासप्रतिपत्सप्तमीनवमीषु च ।
अष्टमीषु तथा चैव मेघो व्याप्नोति चाम्बरम् ॥१९१

मेघा[3] वर्षन्ति[4] वै क्षिप्रं सुवृष्टिं तत्र निर्दिशेत् ।
एवं च कथितं देवि वैशाखे शुक्ल एव च ॥१९२

इति वैशाखमासफलम् ।

अथ ज्येष्ठमासफलम् ।

ज्येष्ठस्य प्रथमे पक्षे या तिथिः प्रथमा भवेत् ।
आयाता केन वारेण तां वै पश्येत्प्रयत्नतः ॥१९३

भानुना पवनो वाति कुजो व्याधिकरो मतः ।
राजपुत्रेण दुर्भिक्षं भवतीह न संशयः ॥१९४

गुरुभार्गवसोमानामेकोऽपि यदि जायते ।
जलशोषं प्रजानाशं छत्रभङ्गं च निर्दिशेत् ॥१९५

आर्द्रादिनवऋक्षाणि ज्येष्ठे शुक्ले निरीक्षयेत् ।
साभ्रे च हन्यते वृष्टिर्निरभ्रे वृष्टिरुत्तमा ॥१९६

ज्येष्ठशुक्लप्रतिपदि सूर्यस्यास्तमये प्रिये ।
कीलमादौ समारोप्य ज्ञेयमस्तमने तलम् ॥१९७

द्वितीयायां निरीक्षेत चन्द्रं तद्वामदक्षिणे ।
रवेरस्तमयस्थाने व्रजेदस्तं हि चन्द्रमाः ॥१९८

मध्यमं जायते वर्षं दुर्भिक्षं खण्डमण्डले ।
सूर्याच्च जायते स्थाने चन्द्रास्तं किल चोत्तरे ॥१९९

1. M ०छ०
2. D omits verses 188 to 190.
3. D ०घो
4. D ०ति

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(महासुभिक्षमादेश्यं बहुवृष्टिर्वसुन्धरा)।[1]
दक्षिणे दिशि तत्स्थानात् चन्द्रास्तो यदि पार्वति।
दुर्भिक्षं रौरवं घोरं विग्रहात् क्षोयते प्रजा ॥२००

चर्तुदश्याममायां वा ज्येष्ठस्य प्रतिपद्दिने।
आषाढे च विशेषेण शशिसूर्यनिरींक्षणम् ॥२०१

ज्येष्ठे प्रत्यूषप्रभवो वायुस्तापकरो रविः।
अतिवृष्टिं विजानीयात् तस्मिन् वर्षे न संशयः ।२०२

चित्रास्वातिविशाखासु यस्मिन् मासि न वर्षति।
तन्मासे निर्जला मेघा यदि वर्षं न वर्षति ॥२०३

ज्येष्ठस्य शुक्लपञ्चम्यां गर्जितं श्रूयते यदि।
दक्षिणस्यां यदा वायुरभ्रच्छन्न यदा नभः ॥२०४

शस्यानां सङ्ग्रहं कुर्यात् त्रिगुणोऽश्विनके[3] भवेत्।
[4]ज्येष्ठे सितेऽष्टम्याद्याश्चत्वारो वायुधारणा दिवसाः ॥२०५[5]

मृदुशुभपवनाः शस्ताः स्निग्धघनस्थगितगगनाश्च।
स्वल्पाद्ये[6] वृष्टे नभश्चतुष्टये[7] क्रमान्मासाः ॥२०६

श्रावणं[8]पूर्वा ज्ञेयाः परिस्रुता[9] धारणास्ताः स्युः ॥२०७

यदि ताः स्युरेकरूपाः
शुभास्ततः सान्तरास्तु न शिवाय।
तस्करभयदाः[10] प्रोक्ताः
श्लोकाश्चाप्यत्र वासिष्ठाः ॥२०८

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1. Added by D.
2. M अ०
3. M drops ss.
4. Br. Sam. XXII. I—ज्यै०
5. After this verse M mentions in one line verse nos. 8/9/10/11. Lines 205b and 206a form Br. Sam. XXII. 1 and lines 206b and 207 form Br. Sam. XXII. 2.
6. Br. Sam. XXII. 2-तत्रैव स्वात्याद्ये
7. Ibid—भच०
8. M ०र्ण०
9. M ०श्रु०
10. Br. Sam. XXII. 3—०दाश्चो०

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यदा वा[1] विद्युत्[2] श्रेष्ठाः शुभाशाः प्रत्युपस्थिताः ।
तदाऽपि[3] सर्वशस्यानां[4] वृद्धिं ब्रूयाद्विपश्चितः[5] ॥२०९

सपांसुवर्षाः[6] सापश्च शुभा बालक्रिया[7] अपि[8] ।
पक्षिणां[9] सुस्वरा वाचः क्रीडापांसुजलादिषु[10] ॥२१०

रविचन्द्रपरीवेषा. स्निग्धा नात्यन्तदूषिताः[11] ।
वृष्टिस्तदापि विज्ञेया सर्वशस्याभिवृद्धये[12] ॥२११

मेघाः स्निग्धाः संहताश्च[13] प्रदक्षिणगतिक्रियाः ।
तदा स्यान्महती वृष्टिः सर्वशस्यार्थसाधिका[14] ॥२१२

इति बृहस्पतिसंहितायां[15] धारणाध्यायः ।

ज्येष्ठस्यैव तु मासस्य शुक्लपक्षे शृणु प्रिये ।
पूजां सुशोभनां कृत्वा.....[16] ॥२१३

उच्चस्थानेषु संस्थाप्य महादण्डं महाध्वजम् ।
एवं कृत्वा प्रयत्नेन प्रकुर्यात् कालनिर्णयम् ॥२१४

एकवातो यदा वाति चतुर्दिनानि चोत्तरे ।
चतुरो वार्षिकान् मासान् ध्रुवं वर्षति माधवः ॥२१५

विपरीतो यदा वाति यानिचिद्[17]भानि वा[18] पुनः ।
तानिचिद्[17] भानि वर्षन्ति प्रावृट्काले न संशयः ॥२१६

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1. Br. Sam. XXII. 5—तु
2. Ibid—तः
3. M drops s
4. Br. Sam—स०
5. Ibid—चक्षणः
6. Br. Sam. XXII. 6—०शु०
7. M वलि०
8. M ०भि०
9. M द०
10. Br. Sam. ०शु०
11. M ०श्चा
12. Br. Sam. XXII. 7—सस्यार्थसाधिका
13. M ०हि०
14. Br. Sam. XXII. 8—सस्याभिवृद्धये
15. To be corrected as ०त्संहि०.
16. M leaves it blank.
17. M ०ह्ला०
18. M वायुनः (ना)

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प्रथमं पश्चिमो वातः चतुर्दिनानि वाति चेत् ।
अनावृष्टिं विजानीयाद् दुर्भिक्षं रौरवं भवेत् ॥२१७

उत्तरोऽप्यथ[1] चाग्नेयश्चतस्रो[2] हन्ति वा[3] दिशः ।
चत्वारो वार्षिकान् मासान् मेघा वर्षन्ति वै भृशम् ॥२१८

विपरीतं यदा वाति चतस्रो हन्ति वा दिशः ।
रविमार्गपरिभ्रष्टः[4] शृणु तस्यापि लक्षणम् ॥२१९

शीतकाले भवेद् वृष्टिः वर्षाकाले न विद्यते ।
विपरीतो यदा वातो वर्षाकाले विनिर्दिशेत् ॥२२०

वायव्यां पश्चिमे चैव नैर्ऋत्यां[5] यान्ति वायवः ।
आषाढे श्रावणे छिद्रं द्वौ मासौ वृष्टिरुत्तमा ॥२२१

पूर्वस्यां तथैशान्यामाग्नेयां यान्ति वायवः ।
भाद्रपदाश्विनौ छिद्रमाषाढे वृष्टिरुत्तमा ॥२२२

वक्ष्यामि रोहिणीयोगं ज्येष्ठाषाढसमुद्भवम् ।
अवृष्टिदं नभोव्यग्रं[6] समेघं वृष्टिकारकम् ॥२२३

सुभिक्षं जलपातेन न चैवेति भयं क्वचित् ।
अभ्रैस्तु मध्यमा वृष्टिर्वृष्टे वृष्टिस्तथोत्तमा ॥२२४

निरभ्रे न तु वृष्टिः स्यात् रोहिणीन्दुसमागमे ।
सुभिक्षं प्रथमे पादे द्वितीये सर्पकीटकाः ॥२२५

पादे चैव तृतीये तु मध्यमां वृष्टिमादिशेत् ।
चतुर्थे मन्दवृष्टिः स्यात्सर्वशस्यानि पञ्चमे ॥२२६

षष्ठे तु मुद्गमाषाश्च[7] तुषधान्यानि सप्तमे ।
अष्टमे तु महावृष्टिः छिद्रं वर्षति माधवः ॥२२७

न माघे पतितं शीतं ज्येष्ठे मूलं च वृष्टिकृत् ।
नार्द्रायां पतितं तोयं दुष्टकालस्तदा मतः ॥२२८

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1. M drops s.
2. M ०लभ्रो घ्न०
3. M वा
4. M ०ष्टो
5. M ०ऋ०
6. To be corrected as ०ऽनभ्रं.
7. M मुंग०

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ज्येष्ठस्य पूर्णिमायां तु मूलं वै वर्षते यदि ।
षष्टि घस्रा न वर्षन्ति पश्चाद् वर्षन्ति वारिदाः ॥२२९

पादानां संख्यया वृष्टौ वृष्टिरोधं विनिर्दिशेत् ॥२३०

ज्येष्ठे च मासे बहुले च पक्षे,
नक्षत्रयुग्मं श्रवणो[1] धनिष्ठा ।
यावद्घटी गर्जति विद्युदभ्रं,
तावच्छुभं वर्षति गर्गभाषितम् ॥२३१

ज्येष्ठे चापरपक्षे तु द्वे ऋक्षे श्रवणादिके ।
अवर्षणे न वर्षन्ति[2] वर्षिते वर्षणं सदा ॥२३२

अवस्थानं रवेर्ज्येष्ठे ह्यमायां यन्न वीक्ष्यते ।
तदुत्तरेण चन्द्रास्ते सुवृष्टिश्च महर्घता ॥२३३

ज्येष्ठे मासे ह्यमायां वै पौर्णमास्यामथापि वा ।
दिवा वा यदि वा रात्रौ मेघो भवति चाम्बरे ॥
अवृष्टिस्तु भवेत्तत्र नात्र कार्या विचारणा ॥२३४

इति ज्येष्ठमासफलम् ।

अथाषाढमासफलम् ।

यावती भुक्तिराषाढे शुक्लप्रतिपदा दिने ।
पुनर्वसोश्चतुर्मांस्यां[3] वृष्टिः स्यात्तावती स्फुटम् ॥२३५

आषाढमासे प्रथमे च पक्षे निरभ्रदृष्टे रविमण्डले च ।
न विद्युतो गर्जति नैव वृष्टिर्मासद्वयं[4] वर्षति नैव देवः ॥२३६

आषाढशुक्लपञ्चम्यां पश्चिमो यदि मारुतः ।
गर्जते वर्षते वापि शक्रचापं च दृश्यते ॥२३७

संग्रहेत्सर्वधान्यानि कार्तिके च महर्घता ।
शीघ्रं लाभमवाप्नोति नान्यथा मुनिभाषितम् ॥२३८[5]

आषाढे शुक्लपक्षे तु रोहिणीयोग उत्तमः ।
तत्राभ्रं विद्युदम्भो वा कालो निष्पद्यते तदा ॥२३९

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1. M ०णे
2. M ०न्ते वर्षन्ते वर्षते स०
3. M ०र्दृश्यां
4. M मा०
5. D omits verses 237 and 238.

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न वृष्टीरोहिणीयोगे न चेत्पूर्वोत्तरो[1]ऽनिलः ।
वर्षा नैव गृहं यामः पर्याप्तं कृषिलक्षणम् ॥ २४०

माघे च फाल्गुने मासि चैत्रवैशाखयोस्तथा ।
स्वातियोगं विजानीयादाषाढस्य सितेऽपि वा ॥२४१

आषाढे स्वातिनक्षत्रे जलयोगः स्फुटो भवेत् ।
तत्राभ्रं विद्युदम्भो वा धान्यनिष्पत्तिकारणम् ॥२४२

यदा नवम्याञ्चाषाढे शुक्लायां निर्मलो रविः ।
तस्यामेव तिथौ रात्रौ सच्छिद्रः शशलाञ्छनः ॥२४३

दृश्यते निर्गतो वापि तदा काले[2]ऽतिदुस्तरः ।
उदये वाथ मध्याह्ने यन्नक्षत्रं तथाऽ[3]स्तके ॥२४४

वर्षते चतुरो मासान् विपर्यासे विपर्ययः ।
शुक्ले गर्भाश्च निष्पन्नाः कृष्णे वर्षन्ति वै सदा ॥२४५

आषाढे चैव सङ्क्रान्तौ यदि वर्षति माधवः ।
व्याधिरुत्पद्यते घोरा श्रावणे शोभनं तथा ॥२४६

आषाढे स्वातिनक्षत्रे जलं पातयते यदि ।
तदाभ्रं विद्युदम्भो वा नदीदूरे गृहं कुरु ॥२४७

आषाढे तु यदा मासि द्वादशीप्रतिपद्दिने ।
पूर्णिमायां यदाऽ[4]श्व्यं शुभो वातः प्रवाति च ॥
सर्वं चैव भवेदन्नं देवो वर्षति भूरिशः ।२४८

आषाढे[5] सूर्यतः पृष्ठे भौमो गच्छति वृष्टिकृत् ।
देवो वर्षति व[6]ह्वम्बु अत्यन्तान्नं[7] च जायते ॥२४९

[8]·····महर्घं तत्र पूर्वान्मासमध्ये प्रजायते[9] ।
वर्षाकाले त्रिमासेषु नक्षत्रं वर्धते स्फुटम् ।
तिथिश्च क्षीयते तर्हि शुभकालः सदा भवेत् ॥२५०

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1. M drops s.
2. M ०स्ति
3. M drops s.
4. M drops s व.
5. M ०ढं
6. M यद्य०
7. M ०नं
8. M leaves it blank.
9. D omits this line.

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सन्ध्याकाले स्निग्धा दण्डतडिन्मत्स्यपरिधिपरिवेषाः[1]।
सुरपतिचापेनावृतरविकिरणाश्चाशु[2] वृष्टिकराः ॥२५१

प्रभाते पश्चिमेन्द्रस्य धनुश्च यदि दृश्यते।
वारुणै[3]श्चैव नक्षत्रैः शीघ्रं वर्षति माधवः ॥२५२

आग्नेयं वारुणं चैव वायव्यं च महेन्द्रकम्।
यन्नक्षत्रस्थितः सेज्यो मार्तण्डश्शुभप्रदः ॥२५३

एतत्सर्वं विशेषेण विस्तरेण वद प्रभो।

[4]ईश्वर उवाच।

अन्यच्च संप्रवक्ष्यामि मेघानां शृणु लक्षणम् ॥२५४

कृत्तिका च विशाखा च पूर्वाभाद्रपदा तथा।
मघा पुष्यो[5]ऽथ भरणी पूर्वा[6]फाल्गुनिरेव च ॥२५५

आग्नेयं मण्डलं ह्येतत् सकलं गिरिजे शृणु।
यद्यत्र चलते भूमिः परिवेशः शशिसूर्ययोः ॥२५६

भूविदारो[8]ऽथ निर्घात उल्का पातयते यदि।
विधुमार्तण्डयोर्ग्राहः केतोश्चैव तु दर्शनम् ॥२५७

रक्तवृष्टिः पांशुवृष्टिः पाषाणपतनं तथा।
तारकापतनं चैवमन्यत्किञ्चिन्महाद्भुतम् ॥२५८

तत्र रोगोतिस्तारादेरग्नेः परिभवो भवेत्।
अल्पक्षीरप्रदा गावः स्वल्पपुष्पफला द्रुमाः ॥२५९

अल्पशस्यं च विज्ञेयमनावृष्टिश्च जायते।
कपालफलहस्ताश्च दृश्यन्ते क्षुधया जनाः ॥२६०

सैंधवं यामुनं चैव कच्छ[9]काम्बोजबाह्लिकाः।
जालन्धराश्च काश्मीराः समस्तं चोत्तरापथे ॥२६१

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1. M drops दण्ड and धि.
2. M ०शुभवृ०
3. M ०णे चै०
4. M इ०
5. M drops s.
6. M ०र्व०
7. M ०र०
8. M drops s.
9. M ०छ०

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एते देशा विनश्यन्ति तस्मिन्नुत्पातदर्शने ।
त्रिमासिकं तु चाग्नेयं वारुणं पञ्चमासिकम् ॥२६२

मासमेकं तु वायव्यं माहेन्द्रं सप्तरात्रकम् ॥२६३

विशेषतस्त्वाङ्गिरसा मार्तण्डसूनुना सह ।
आग्नेयमण्डलस्थेन देशा सोपद्रवा इमे ॥२६४

हस्तश्चित्रा च स्वाती च मृगो वाथ पुनर्वसुः ।
उत्तराफाल्गुनी चैवाप्यश्विनी रेवती तथा ॥२६५

वायव्यां तद्विजानीयात् त्रिधोत्पातश्च तत्र चेत् ।
महावातस्तथा वाति महामायाविमोहितः ॥२६६

उद्यताः सजला मेघा न मुञ्चन्ति जलं तदा ।
देवा विप्राश्च राजानो जनाश्च भुवनानि चेत् ॥२६७

नष्टधर्मा निराचारा हाहाभूतप्रचेतसः ।
प्राकारं गिरिशृंगानि तोरणांदोलिकास्तथा ॥२६८

वायुना धूयमानास्तु वृक्षाः पतन्ति भूतले ।
पाञ्चालाः शूरसेनाश्च शबरा म्लेच्छबर्बराः ॥२६९

कलिङ्गा मागधाश्चैव आन्ध्रा द्रविडकास्तथा ।
एते देशा विनश्यन्ति तस्मिन्नुत्पातदर्शने ॥२७०

शनिर्देवगुरुश्चैव वायव्ये मण्डले स्थितः ।
कुरुते नान्यथा देवि एतत्सर्वं वरानने ॥२७१

आश्लेषा चैव मूलश्च पूर्वाषाढा तथैव च ।
रेवती वारुणं रौद्रं अहिर्बुध्न्यं तथैव च ॥२७२

वारुणं तद्विजानीयात्तत्रोत्पाते त्विदं फलम् ।
बहुक्षीरधृता गावो बहुपुष्पफला दुमाः ।
नीरोगा मनुजाः सर्वे सर्वशस्या च मेदिनी ॥२७३

कीटका मूषकाश्चैव शलभा मर्कटास्तथा ।
मत्स्याः सरीसृपाश्चैव तथैव च पिपीलिकाः ॥२७४

अन्ये च स्थलजा जीवा वारिजाश्च भयातुराः ।
धान्यानि च समर्घाणि सुभिक्षं जायते क्षितौ ॥२७५

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1. M शृ०
2. M नि०

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सागराः क्षीरसौराष्ट्रं तथैव सिन्धुपारगाः ।
उदुम्बरमहिच्छत्रं नागपूरं तथैव च ॥२७६

एते देशा विनश्यन्ति तस्मिन्नुत्पातदर्शने ॥२७७

वारुणे मण्डले चैव शनीज्यौ[1] यदि तिष्ठतः ।
ज्येष्ठा च रोहिणी चैव मित्रदेवं च वैष्णवम् ॥२७८

धनिष्ठा चोत्तराषाढा विधिभं सप्तमं तथा ।
माहेन्द्रं तद्विजानीयात्तत्रोत्पाते फलं शृणु ॥२७९

मुदिताश्च जनाः सर्वे[2] भयरोगविवर्जिताः ।
सन्धिं कुर्वन्ति राजानः सुभिक्षं भूतले भवेत् ॥२८०

सरितः[3] सागराश्चैव मध्यदेशस्तथैव च ।
कुरुक्षेत्रमनन्तं च पाणिपंथं तथैव च ॥२८१

पूर्वस्यां दिशि ये देशा विग्रहस्तत्र दारुणः ।
एते देशा विनश्यन्ति तस्मिन्नुपातदर्शने ॥२८२

माहेन्द्रमण्डले देवि शनीज्यौ भवतो न चेत् ।
तदा स्वास्थ्यं प्रजासौख्यं नैश्चित्यं वरवर्णिनि ॥२८३

एकस्मिन्मण्डले देवि शनीज्यौ स्थितौ न चेत् ।
तदा लोके जनमकरो भवति त्रिभागशेषः[4] ॥२८३अ

वसुन्धरा भवति निर्घातो भूमिकम्पश्च खरतरपवनः
पांसुवर्षाणि वृष्टिरुल्कापातोऽथ केतुर्दिनशशिनो वेष्टनं तद्ग्रहस्य ।

तारापाताभिपातो दहनमपि दिशां त्वैव मुत्पातदैस्तैः
विद्धं नक्षत्रस्य वक्रे गतमशुभशुभं ज्ञातिभिः कालरूपम् ॥२८४[4]

एकपक्षो यदा राहुर्ग्रसते शशिभास्करौ ।
राजपुत्रसहस्राणां रुधिरं पिबते मही ॥२८५

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1. M ०नि०
2. M ०ष्ठ०
3. M ०षा
4. The manuscript is confusing. There are two verses here, but the numbering suggests that they were considered to form one verse. Verse no. 284 is not indicated in the manuscript. The reading is also not clear.
5. M गृस्य

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द्वावुत्पातावेकमासे दिव्यभौमान्तरिक्षकौ ।
राजशोषं प्रजानाशं छत्रभंगं तदा वदेत् ॥२८६

सप्तदिनान्तरे वृष्टिश्चेद् भवति तदा दोषाभावः ।

अथ प्रकृतमनुसरामः ।[1]

आषाढे तु घटीषष्ठ्या मासद्वादशनिश्चयः ।
पञ्चनाडी भवेन्मासः षष्ठ्या वर्षविनिर्णयः ॥२८७

सर्वरात्रं यदाऽभ्राणि वातः पूर्वोत्तरो यदि ।
वर्षत्तत्र कणाः पुष्टाः जायते जगदीप्सितम् ॥२८८

यदि नाभ्रस्य लेशोऽपि वातः पूर्वोत्तरो न हि ।
न वर्षते तदा मेघो दुष्टकालो भवेदिह ॥२८९

यत्र मासविभागे च निर्मलं दृश्यते नभः ।
तत्र हानिस्त्वनावृष्टिर्विज्ञेयं गर्गभाषितम् ॥२९०

यदाभ्रं पञ्चनाडीषु वायुः पूर्वोत्तरो भवेत् ।
तत्र मासे भवेद्वृष्टिः पवनाभ्रादिमानतः ॥२९१

तत्र रात्रौ च विज्ञेयं वाताद्यं[2] सर्वदिग्गतम् ।
वृष्ट्यादिसहितैरभ्रैः पूर्णिमा सुखदायिनी ॥२९२

दिनरात्रिविभागेन यदाभ्राणि भवन्ति हि ।
तस्मिन् काले ध्रुवं वृष्टिर्ऋतुनाडीप्रमाणतः ॥२९३

येषु मासेषु ये दग्धा गर्भाः पौषादिसम्भवाः ।
तद्रात्रौ पञ्चनाडीषु चन्द्रो भवति निर्मलः ॥२९४

पौषादिसम्भवो गर्भो ध्रुवमुत्पातसम्भवः ।
सिताषाढीदिनं सर्वं द्रष्टव्यं वृष्टिहेतवः ॥२९५

यद्याषाढीदिने रात्रौ वाताभ्रादि शुभं भवेत् ।
तदा गर्भाः शुभा ज्ञेयाः शीतकालेऽपि धीमता ॥२९६

एकमेव दिनं प्रेक्ष्य कालनिष्पत्तिहेतवे ।
अष्टयामाभ्रवातैश्च वर्षं यावत्तदा शुभम् ॥२९७

आषाढीपूर्णिमारात्रौ यदि चन्द्रो न दृश्यते ।
चतुरोऽपि तदा मासान् जलं वर्षति माधवः ॥२९८

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1. D introduces verses 287 to 319 as आषाढमासे वृष्टिगर्भपर्यवेक्षणानि ।
2. D omits this line.
3. M पौ०

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आषाढीपूर्णिमारात्रौ यदि चन्द्रोऽपि निर्मलः ।
प्रजाः प्रपीडिताः सर्वा दुर्भिक्षं रौरवं भवेत् ॥२९९

यदि तत्रामलश्चन्द्रः परिवेषयुतोऽथवा ।
तदा जगत् समुद्धर्तुं शक्रेणापि न शक्यते ॥३००

चतुर्दश्यसिताषाढी हीना वर्षे यदा भवेत् ।
भवाश्रयेण तद्वाच्यं महर्घं च समे समम् ॥३०१

आषाढी त्वधिका तस्याः समर्घं तु तदामतम् ॥३०२

आषाढ्यां भास्करास्ते सुरपतिककुभो वाति वातः सुवृष्टिः
शस्यध्वंसं प्रकुर्याद् यदि दहनदिशो मन्दवृष्टिर्यमेन ।
नैर्ऋत्यां[2] मध्यशस्यं वरुणदिशि जलं वायुना वायुकोपः
कौवेर्यां शस्यपूर्णा भवति वसुमती तद्वदीशानवाते ॥३०३

आषाढ्यां पूर्ववातेन सर्वशस्या च मेदनी ।
आषाढ्यामग्निवातेन अस्थिशेषा मही भवेत् ॥३०४

आषाढीपौर्णमास्यां तु दक्षिणो यदि मारुतः ।
तदा सुभटकोटीनां मही पिबति शोणितम् ॥३०५

आषाढ्यां नैर्ऋतो वायुर्यदि तत्र प्रदृश्यते ।
विक्रयित्वा तदा सर्वं कर्तव्यो धान्यसंग्रहः ॥३०६

आषाढ्यां वारुणे वाते वृष्टिः शस्यं भवेद्ध्रुवम् ।
शलभादि च वायव्ये मशकाश्च पतन्ति हि[3] ॥३०७

उत्तरे मारुते लोका गीतवाद्यशुभैर्युताः ।
ऐशाने मारुते वाति समर्घं प्रचुरं भवेत् ॥३०८

आषाढ्यां पौर्णमास्यां तु ईशानो मारुतो भवेत् ।
अस्तं गच्छति शीतांशौ शस्यसम्पत्तिरुत्तमा ॥३०९

यावद् हंससमा[4] मेघा यावदग्निसमो रविः ।
यावत्कौबेरको वायुस्तावन्मेघः प्रवर्षति ॥३१०

यावत्काकोदरा मेघा यावच्चन्द्रसमो रविः ।
यावच्च नैर्ऋतो वायुस्तावन्मेघो न वर्षति ॥३११

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1. M पौ०
2. M ०ऋ०
3. D omits this line.
4. Read घं०

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शुचौ कृष्णचतुर्थ्यां तु तुषारानपि पातयेत् ।
जलपक्षे तदा सर्वं शस्यं भवति भूतले ॥३१२

शुचौ कृष्णचतुर्थ्यां चेदभ्रैः प्रच्छाद्यते[1] रविः ।
त्रिमासं पक्षसंयुक्तं तदा वर्षति वारिदः ॥३१३[2]

शुचौ कृष्णचतुर्थ्यां चेदग्निर्भास्करमण्डले ।
न वर्षन्ति तदा मेघास्तदा कष्टतरं[3] जलम् ॥३१४

वृत्तायामाषाढ्यां कृष्णचतुर्थ्यामजैकपादर्क्षे[4] ।
यदि वर्षति पर्जन्यः प्रावृट् शस्ता न चेत्तः ॥३१५

ततो भाद्रपदा[5] मन्ये यत्र देवो न वर्षति ।
आषाढकृष्णपक्षे च चतुर्थी पञ्चमी तथा ॥३१६

अष्टमी सप्तमो चैवामावास्याप्रतिपद्यदि ।
तत्र वृष्टौ.....गर्भा न संशयः[6] ॥३१७

अभ्राणि पीतवर्णानि कृष्णवर्णानि पार्वति ।
पश्चिमे चैव संध्यायां वासु देवि भवेद्यदि ।
सद्य एव भवेद् गर्भो वर्षते नात्र संशयः ॥३१८

आषाढे दशमी कृष्णा सुभिक्षाय[7] सरोहिणी ।
एकादशी च मध्यस्था द्वादशी कालभञ्जनी ॥३१९

इति आषाढमासफलम् ।[8]

अथ श्रावणमासफलम् ।

चैत्रे वा श्रावणे वापि पञ्चार्काश्चेद्भवन्ति हि ।
दुर्भिक्षं तत्र जानीयात् छत्रभङ्गञ्च निर्दिशेत् ॥३२०[9]

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1. M ०क्षा०
2. D omits this verse.
3. M ०र०
4. M ०दृक्षे
5. M भ०
6. The line is incomplete in M.
7. D दुर्भि०
8. Not in M.
9. D omits this verse.

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चित्रा-स्वाती-विशाखासु श्रावणे चेन्न वर्षति।
त्यक्त्वाऽऽवासं तदा दूरे नदीमध्ये गृहं कुरु ॥३२१

यदाऽऽषाढे न वृष्टोऽसौ[1] तदा तु[2] चकितो जनः।
भविष्यति वरो योगः श्रावणे सप्तमी दिने ॥३२२

श्रावणे शुक्लसप्तम्यामस्तङ्गच्छति भास्करे।
न दृष्टो यदि पर्जन्यो जलाशां मुञ्च सर्वथा ॥३२३

श्रावणे शुक्लपक्षे चेत् स्वातियोगे जलं वहु।
निष्पत्तिः सर्वशस्यानां प्रजाश्च निरुपद्रवाः ॥३२४

श्रावणे कृष्णपक्षे तु पूर्वभाद्रपदासु च।
चतुर्थ्यां यदि वृष्टिः स्यात् तदा वर्षति वारिदः ॥३२५

श्रावणस्य त्वमायां चेद् गर्भ उत्पद्यते ध्रुवम्।
उत्तरे कृष्णमेघाश्च पूर्वस्यां तु तथैव च ॥३२६

श्रावण्यां पौर्णमास्यां तु श्रावणे चेज्जलं भवेत्।
शुभं सर्वं समादेश्यं तस्मिन् वर्षे न संशयः ॥३२७

अमायां चेद् भवेद्देवि श्रावणे गर्भसम्भवः।
गर्भश्चोत्पद्यते तस्य चोत्तरे कृष्णमालिका ॥३२८

भवेच्च पूर्वदिग्भागे धूम्रवर्णो भवेत् क्वचित्।
मेघाश्च सजलाश्चैव पीतकृष्णा भवन्ति हि ॥३२९

अस्तमये यदा देवि सन्ध्याकाले च दृश्यते।
अर्धरात्रे गते वृष्टिः प्रभाते विमले तथा।३३०

[3]इति श्रावणमासफलम्।

अथ भाद्रपदमासफलम्।[4]

मासि भाद्रपदे प्राप्ते सङ्क्रान्तौ यदि वर्षति।
बहुरोगास्तदा प्रोक्ता आश्विने चैव शोभनम् ॥३३१

चतुर्थ्यां शुक्लपक्षे तु पञ्चम्याश्चैव सुन्दरि।
सप्तमी चाष्टमी चैव पूर्णिमा चैव जायते ॥३३२

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1. M नष्टो
2. M नु
3. Before it M adds तिथिगर्भः।
4. M drops पद.

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एकत्र संघटश्चैव भवेत्पर्वतमालिका ।
पञ्चसप्तदिनान्येव एतानि कथितं तव ॥३३३

गर्जते नात्र सन्देहो वर्षते सप्तरात्रकम् ।
एवमेकार्णवा चैव पृथ्वी भाद्रपदस्य तु ॥
वर्षन्ते निश्चयं मेघा नात्र कार्या विचारणा ॥३३४

यदा भाद्रपदे मासि प्रतिपद्दशमीदिने ।
सप्तम्यां पौर्णमास्यां च नवम्याञ्च यथाक्रमम् ॥३३५

मेघा यदा प्रदृश्यन्ते पश्चिमां दिशमास्थिताः ।
तद्वर्षे सततं चैव बहूदकं विनिर्दिशेत् ॥३३६

मासार्क्षात्पूर्णिमा हीना समाना यदि वाधिका ।
समर्घं च समार्घं च महर्घं च यथाक्रमम् ॥३३७

तद्भवेच्छ्रावणे स्वाती तिथियोगे सुनिश्चितम् ।
षष्ठ्यां शुक्ले भाद्रपदे मैत्रभे तद्वदेव तु ॥३३८[1]

इति भाद्रपदमासफलम्[2] ।

अथाश्विनमासफलम् ।

सप्तम्याश्वयुजे मासि सिताष्टमी जलान्विता ।
सुभिक्षं तत्र चादेश्यं राजानः शान्तविग्रहाः ॥३३९

तथा चाश्वयुजे मासि प्रतिपद्दशमी तथा ।
तथैव चाष्टमी शुक्ला अम्बरे मेघदर्शनम् ॥३४०

क्षिप्रवृष्टि विजानीयाद् दुष्टः[3] कालो[4] भविष्यति ।
आश्वयुजस्य मासस्य चतुर्थी पञ्चमी तथा ॥३४१

वर्षते गर्भहीना च शास्त्रदृष्टं न संशयः ॥[5]
आश्विने श्वेतपक्षे तु चतुर्थी पञ्चमी तथा ।
सप्तमी चाष्टमी चैव पूर्णमासी तथैव च ॥३४२

कृष्णपक्षे तु प्रतिपत्पञ्चमी च चतुर्दशी ।
वृद्धिर्गा[6]श्चेत् सुभिक्षाय त्रुटिता दौस्थ्यकारिणी ॥३४३

इति आश्विनमासफलम्[7] ।

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1. D omits verses 337 and 338.
2. Not in M.
3. M ०ष्टे
4. M ०ले
5. After this line M adds इति तीर्थः सद्योगर्भः ।
6. M ०त्रा०
7. Not in M.

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अथ मेघदर्शनकृतसद्योगर्भलक्षणम् ।

पूर्वस्यां यदि सन्ध्यायां मेघसञ्छादितं नभः ॥३४४

केचिदुष्ट्रसमा[1] मेघाः केचित्कुञ्जरसन्निभाः ।
केचिद् वै शूकरमुखाः केचिन्महिषसन्निभाः ॥३४५

केचिद् वै पर्वताकारा केचिद् वृषभसन्निभाः ।
एतद्वर्णाश्च ये मेघा वर्षन्ते नात्र संशयः ॥३४६

पञ्चरात्रं भवेद् वृष्टिः सप्तरात्रं विधीयते ।
उत्तरे यदि संध्यायां दृश्यते घनमालिका ॥३४७

अम्बुदा गोमयाकारा दृश्यन्ते यदि पार्वति ।
तृतीये दिवसे वृष्टिर्द्रोणसंज्ञो[2] भवेत्तदा ॥[3]३४८

पश्चिमे चैव सन्ध्यायां जलदा गिरिसन्निभाः ।
वर्षते सप्तरात्रं वा त्रिरात्रं पञ्चरात्रकम् ॥३४९

द्रोणमेकं तु देवेशि वर्षन्ते नात्र संशयः ॥३५०

दक्षिणे यदि मेघः स्यात् कोटिनादसमुद्भवः ।
वर्षते च त्रिरात्रेण त्रिरात्रं पञ्चरात्रकम् ॥३५१

आग्नेय्यां यदि मेघाश्च जायन्ते वरवर्णिनि ।
रात्रौ प्रवर्षते मेघ इति भैरवमब्रवीत् ॥३५२

ऐशान्यां[4] तु यदा मेघो जायते यदि पार्वति ।
वातवृष्टिं[5] विजानीयात् प्रहरार्धे न संशयः ॥३५३

नैर्ऋत्ये च यदा भागे उत्पद्यन्ते घटाकुलाः ।
.....॥[6]३५४

वायव्ये[7] तु यदा मेघा जायन्ते वरवर्णिनि ।
वातवृष्टिं विजानीयाद् रात्रौ स्यात्प्रहरादिने ॥३५५

मेघास्तु कथिता देवि ईदृशाष्टौ प्रकीर्तिताः ॥३५६

इति मेघदर्शनकृतसद्योगर्भलक्षणम् ।[8]

---

1. M कच्चिदृष्टस्तदृक्
2. M ०ख्या
3. D omits this line.
4. M ई०
5. M जा०
6. This line is blank in M.
7. M ०ल०
8. M reads इति सद्योगर्भः ।

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अथ वायुधारणम् ।

वायुधारणमेवं हि शृणु तत्त्वेन सुन्दरि ।
सुभिक्षं पूर्ववातेन जायते नात्र संशयः ॥३५७

आग्नेय्यां खण्डवृष्टिश्च जायते गिरिजात्मजे ।
दक्षिणे भयभीतिः स्यात् नैर्ऋत्यां कलहावहः ॥३५८

वारुणे दिव्यधान्यं च वायव्ये वातसम्भवः ।
उत्तरे शुभदं प्रो[1]क्तमैशान्यां सर्वसम्पदः ॥३५९

वायुधारणमेवं च कथितं तव सुन्दरि ॥३६०

इति वायुधारणम् ।

अथ विद्युत्फलम् ।

विद्युतो लक्षणं वक्ष्ये शृणु पार्वति निश्चितम् ।
येन विज्ञायते सर्वं मेघानां च प्रवर्षणम् ॥३६१

उत्तरेण यदा विद्युत् हेमवर्णा प्रकाशते ।
विशाला दीर्घिका चैव शीघ्रं वर्षति माधवः ॥३६२

ऐन्द्री च जलदा विद्युदाग्नेयी जलनाशिनी ।
याम्या चात्मजला प्रोक्ता नैर्ऋती निर्जला स्मृता ॥३६३

कथयन्ती राजवैरं प्रजानां च प्रपीडनम् ।
प्रभूतजलदा ज्ञेया वारुणी सर्वसम्पदः ॥३६४

वातं करोति वायव्या कौबेरी क्षिप्रवर्षिणी ॥
ईशानी सर्वदा प्रोक्ता लक्षणं विद्युतस्त्विदम् ॥३६५

यत्र देशे सुभिक्षं च विद्युत्तत्रैव गच्छति ।
दिक्षु भूतास्थिनिर्गुप्ता मेघानां गर्भदर्शिनी ॥३६६

विद्युद्[2]धीना गर्जना न न गर्जति जलं विना ।
मेघावलीति विख्याता एते सारसमुच्चयाः ॥३६७

इति विद्युत्फलम् ।

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1. M रोपमी०
2. M ०त्ही०

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अथ आर्द्राफलम् ।[1]

शुक्रे चास्तमिते वृष्टिरुदिते च बृहस्पतौ ।
चलत्यंगारके वृष्टिर्वक्रे चैव शनैश्चरे ॥३६८

उत्तरासमघास्वातीरेवतीरोहिणीषु च ।
एषु याते धरापुत्रे वृष्टिं न कुरुते यतः ॥३६९

आर्द्रा विपत्तिदा प्रातर्मध्याह्ने शं[2] फलप्रदा ॥३७०

प्रत्यूषकाले जगतां विपत्ति-
र्मध्यंदिने स्वल्पजला च पृथ्वी ।
अस्तंगतार्द्रा बहुशस्यभूतलं
स्वस्थं सुभिक्षं खलु चार्द्धरात्रौ ॥३७१

रवौ तु वातं प्रकरोति चार्द्रा
भौमेति शोकं रविजे तथैव ।
सोमे सौम्ये च गुरौ च शुक्रे
स्वस्थं सुभिक्षं प्रकरोति चार्द्रा ॥३७२

इत्यार्द्रा[3]फलम् ।

अथ शुक्रचारफलम् ।[4]

वारो भवेद्वै विजयादशम्यां
भविष्यराजा ननु भाविवर्षे ।
मन्त्री भवेच्चापयुते च भानौ
शस्याधिपं कुम्भगतं वदन्ति ॥३७३

स्वयं राजा स्वयं मन्त्री स्वयं शस्याधिपस्तथा ।
तत्र तोयं न पश्यन्ति वर्जयेच्च मुहुर्मुहुः ॥३७४

मासाधिपेनैव च होनमासः
पर्वद्वयं ग्राससमस्तयुक्तम् ।
भूयान्तरं वापि जनान्तरं वा
कालः करोतीह विनिश्चयेन ॥३७५

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1. Not in M.
2. To be corrected as सा ।
3. M द्रा०
4. Not in M.

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यदा गुरुर्भार्गव एकराशौ
प्रचण्डचण्डः प्रबलोऽथ वायुः।
अकालवृष्टिर्नरपेषु युद्धं
महर्घता शस्यविनाशनञ्च ॥३७६

देवगुरुश्च दानवगुरुरेकराशौ यदा गतौ।
अन्नं महर्घतां याति नरवराश्च युध्यन्ति ॥३७७

यदा गुरुरुदयति चन्द्रमण्डले
शनिमंगारकं शुक्रमथाऽपि वा।
तदा मही शोणितकर्दमाकुला
परस्परं घ्नन्ति वसुन्धराधिपाः ॥३७८

धनुषि मिथुने च कन्यायां मीनस्थेऽपि शनैश्चरे।
दुर्भिक्षं जायते घोरं पित्रा विक्रीयते सुतः ॥३७९

मीने धने वा मिथुने च कन्ये
धरासुते सूर्यसुते च वक्रे ॥
तदा मही रुण्डकमालभूषितं।
त्रिभागशेषां कुरुते वसुन्धराम् ॥३८०

रेवती जलनाशाय शस्यनाशाय चाश्विनी।
भरणी सर्वनाशाय यदि न वर्षति कृत्तिका ॥३८१

रवेः पुरस्ताद्विचलद् ग्रहेन्द्रः
सौम्येन वर्ज्यं जलदान्निहन्ति।
अस्तंगतः स्यान्महती च वृष्टिः
क्षेमं सुभिक्षं निरुपद्रवं च ॥३८२

वाताभ्रविद्युत्स्तनितोदकानि
सरागसन्ध्या परिवेशचापं।
हिमप्रपातः प्रतिसूर्यकश्च
दशं प्रकारैर्भवतीह गर्भः ॥३८३

उल्कापातो दिशांदाहो निर्घातः पांसुवृष्ट्यः।
शक्रचापं ग्रहयुद्धं च षडेते गर्भपातकाः ॥३८४

बुधशुक्रौ समीपस्थौ रवेरेकर्णवा मही।
तयोर्मध्यगतो भानुः समुद्रमपि शोषयेत् ॥३८५

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1. M omits श्च।
2. M मिलितौ
3. The reading is corrupt, *grahendra* means *ravi*.
4. M ०हैद्धं
5. M शे०

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एकनाडीसमारूढौ चन्द्रमाधरणीसुतौ ।
यदि तत्र भवेज्जीवः तत्र चैकार्णवा मही ॥३८६

बुधशुक्रौ समीपस्थौ गुरुणा च समन्वितौ ।
चन्द्रयोगस्तदा काले जायते वृष्टिरुत्तमा ॥३८७

चैत्रे मासि सिते पक्षे सप्तम्यादि दिनाष्टके ।
यदा गर्जति वृष्टिश्च तदा वृष्टिः शुभा मता ॥३८८

तद्दिनं तच्च नक्षत्रं चतुर्थे वार एव च ।
योगः षोडशको ज्ञेयः पक्षश्चैव चतुर्दशः ॥३८९

चतुष्कं च चतुष्कं च पञ्चकं त्रिकमेव च ।
पञ्चकं षट् च विज्ञेयं भरण्यादौ च भार्गवे ॥३९०

प्रथमचतुष्के गोधनपीडा
द्वितीयचतुष्के वर्षति मेघः ।
पञ्चकयुगले शस्यविनाशः
षट्त्रिक्युगले क्षेमसुभिक्षम् ॥३९१

यद्यैकपक्षे शुक्रस्य उदयास्तमनं भवेत् ।
तदा सुभटकोटीनां मही पिबति शोणितम् ॥३९२

एकं नरे स्यात्तुरगे चतुष्कं
नागे शतं पञ्चशतं रथे च ।
क्रुद्धो जनो मुञ्चति बाणवृष्टिं
स्वातिंगतः शुक्र इवाम्बुवृष्टिम् ॥३९३

इति शुक्रचारफलम् ।

अथ राहुचारफलम्[1] ।

मीने मेषे गते राहौ सुभिक्षं जायते ध्रुवम् ।
तुलाकुम्भे त्वनावृष्टिर्महर्घं मकरे वृषे ॥३९४

राहौ मिथुनकर्कस्थे स्वल्पवृष्टिर्महर्घता ।
कन्यासिंहे यदा राहू रौरवं तत्र निर्दिशेत् ॥३९५

अलिराशिगते राहौ यदा धनुषि संस्थिते ।
तदाहि विविधा रोगाः जायन्ते नात्र संशयः ॥३९६

इति राहुचारफलम् ।

1. Not in M.

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अथ केतुचारफलम्[1]।

केतुचारं प्रवक्ष्यामि यथा गर्गेण भाषितः।
सर्वे ते धारणा जीवा मानुषादेवसंस्थिताः ॥३९७

सूर्यरश्मिस्थिताः सर्वे भ्रमन्तो रविमण्डले।
काले यत्रोदयं यान्ति प्रजानाञ्च भयंकराः ॥३९८

दशप्रचेतसः पुत्राश्चतुर्विंशतिरर्कजाः।
अग्निपुत्राः जिनै संख्या यमपुत्रा नवस्फुटाः ॥३९९

अष्टादश कुबेरस्य वायोर्विंशति देवराट्।
शतं पञ्चोत्तरं जातं केतुः सर्वसंख्यया ॥४००

नभो भाद्रपदे मासि शशिपुत्रोदयो भवेत्।
तस्मिन् वर्षे महामेघास्तोयपूर्णा वसुन्धरा ॥४०१

उन्मार्गे सरितो यान्ति जलयोगसमाहिताः।
सर्वे च सुखिनो लोका धर्माचारव्यवस्थिताः ॥४०२

दानधर्मरतो राजा ब्राह्मणांश्च प्रपूजयेत्।
नदीकूपतडागादिसर्वाणि प्रपूरयेत् ॥४०३

भीयन्ते च तदा गावः तथान्ये च चतुष्पदाः।
देवो न वर्षते तत्र दुर्भिक्षं च महद्भयम् ॥४०४

असत्यवादिनो लोकाः राजाक्षुद्रसमाकुलाः।
परस्परं विरोधश्च पितृपुत्रस्य देवराट् ॥४०५

तीक्ष्णातपः सहस्रांशुः तस्मिन्मासि न संशयः।
सूर्यपुत्रोदये चैव एतद्भवति लक्षणम् ॥४०६

मार्गशीर्षे च पौषे च वह्निपुत्रान्विनिर्दिशेत्।
अग्निपुत्रस्य कर्माणि विषं च प्रबलं भवेत् ॥४०७

तत्र सर्पाः प्रदृश्यन्ते ज्वररोगाश्च दारुणाः।
विद्रवन्ति तदा देशात् समस्ता भयपीडिताः ॥४०८

अग्निचोरभयं तत्र प्रजानां व्याधयस्तथा।
दुर्दिनं जायते तत्र देवश्चैव न वर्षति ॥४०९

1. Not in M.

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किञ्चिद्वर्षति पर्जन्यः प्रजाभाग्येन सुन्दरि।
मध्यमा शस्यनिष्पत्तिस्तस्मिन् राष्ट्रे च देवराट् ॥४१०

अग्निपुत्रोदये चैवमेतद्भवति लक्षणम्।
माघे च फाल्गुने मासि यमपुत्रं विनिर्दिशेत् ॥४११

भ्रमन्ति सर्वकर्माणि लक्षणं चैव देवराट्।
तत्र जायेत दुर्भिक्षं सर्वधान्यानि संग्रहेत् ॥४१२

सुवर्णं साम्प्रतं तत्र महर्घं च भविष्यति।
प्रावृट्काले तु सम्प्राप्ते मेघो भवति दुर्बलः ॥४१३

महारौरवदुर्भिक्षं हाहाभूतं प्रवर्तते।
मन्ये तथा महायुद्धं तस्मिन् वर्षे च देवराट् ॥४१४

म्रियन्ते च जनाः सर्वे यमपुत्रोदये फलम्।
चैत्रवैशाखयोश्चैव कुबेरसुतमादिशेत् ॥४१५

कुबेरसुतकर्माणि लक्षणं शृणु देवराट् ॥४१६
यादृशाभ्रयुता मेघा जलं पतति तादृशम्।

हविर्धूमाकुलं सर्वं नन्दते च मुहुर्मुहुः ॥४१७

महोत्सवाः प्रवर्तन्ते पृथिवी च जनाकुला।
ध्वजाश्च तोरणान्येव दृश्यन्ते पुरमध्यतः ॥४१८

व्याकुलाश्चैव हृष्टाश्च सर्वे जनपदस्थिताः।
अग्निष्टोमादिभिर्यज्ञैर्यजन्ते चैव ते जनाः ॥४१९

नर्तन्ति ब्राह्मणास्तत्र क्षत्रिया धर्मतत्पराः।
महासुभिक्षमादेश्यं कुबेर उदिते फलम् ॥४२०

ज्येष्ठाषाढकयोश्चैव वायुपुत्रोदयो भवेत्।
वायुपुत्रस्य कर्माणि लक्षणं शृणु साम्प्रतम् ॥४२१

कुर्वन्ति महावातं महायुद्धं भयानकम्।
भयं च जायते तत्र मारुतान्नात्र संशयः ॥४२२

उच्चैर्मेघा प्रदृश्यन्ते वायुना सह प्रेरिताः।
तरुप्रसादशिखराः पतन्ते पवनाहताः ॥४२३

भग्नानि तत्र सर्वाणि तोरणानि गृहाणि च।
वायुवेगाद्धस्तिशाला निपतन्ति महीतले ॥४२४

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सौराष्ट्रं नश्यते देवि सवैरामानवास्तथा[1]।
उदग्देशाश्च नश्यन्ति युध्यन्ते च परस्परम् ॥४२५

विरुध्यन्ते भूमिपालाः योजनं भूमिखण्डतः।
राजपुत्रसहस्राणां मही पिबति शोणितम् ॥४२६

देवदेवेन रुद्रेण कथितं गिरिजात्मजाम्।
गर्गेणैवं पुनः प्रोक्तं देवराजसमीपतः ॥४२७

वाराहमिहिरः।

एकोत्तरसहस्रं तु केतोश्चैव तु संख्यया।
उत्पद्यन्ते ग्रहा यस्य पृथक्पृथक् फलानि वै ॥४२८

त्वया संक्षेपतश्चोक्तं मासंमास्य[2] यत्फलम्।
गोपनीयं सदावश्यं न देयं यस्य कस्यचित् ॥४२९

इति केतुचार[3]फलम्।

अथ संक्रान्तिफलम्[4]।

कार्तिके मार्गशीर्षे च सङ्क्रान्तौ यदि वर्षति।
मध्यमं जायते शस्यं पौषे माघे सुभिक्षदम् ॥४३०

पौषे माघे च सङ्क्रान्तौ यदि वर्षति माधवः।
बहुक्षीरघृता गावो बहुशस्या[5] वसुन्धरा ॥४३१

फाल्गुने चैत्रमासे च संक्रान्तौ यदि वर्षति।
विचित्रं जायते शस्यं वैशाखज्येष्ठयोस्तथा ॥४३२

आषाढे चैव सङ्क्रान्तौ यदि वर्षति माधवः।
जायन्ते व्याधयो घोरा ध्रुवं चैव तु देवराट् ॥४३३

श्रावणे तु यदा देवि सङ्क्रान्तौ वर्षणं भवेत्।
सुखं च विद्यते पूर्वं वृष्टिश्चैव तथा पुनः ॥४३४

सर्वदा भवे[6]त् भव्यं द्वौ[7] मासौ वर्षते सदा।
धनधान्यसमायुक्तं नन्दते वर्धते प्रजा ॥४३५

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1. Read सौवीरा मालवा०.
2. Read ०सि मसि.
3. M drops चार.
4. Not in M.
5. M संख्या
6. M ०वते
7. M दौ

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मासिभाद्रपदे प्राप्ते वृष्टिः स्याद्यदि सङ्क्रमे ।
बहुरोगकरी सा तु कथितं देवदेवराट् ॥४३६

आश्विनस्य तु मासस्य सङ्क्रान्तौ यदि वर्षति ।
शोभनं च भवेत्सर्वं धनधान्यं चतुष्पदम् ॥४३७

राजराष्ट्र[1]प्रजानां च सर्वोपद्रववर्जितम् ।
एवं शक्र मया ख्यातं मत्प्रोक्तं शूलिना स्वयम् ॥४३८

गर्ग उवाच ।

ऊर्जः सहस्तपस्येषु चैत्रे नभसि भाद्रके ।
अशुभदिने संक्रमाच्च यदा वर्षति माधवः ॥४३९

पौषे माघे च वैशाखे शुक्राषाढाश्विनेषु च ।
संङ्क्रान्तौ वर्षणं चेत्स्यात् तदा वृष्टिः सुशोभना ॥४४०

संक्रान्त्या वर्षणे देवि शुभाशुभफलं च यत् ।
सन्देहं मा कुरुष्व[2]त्र शास्त्रसारं निवेदितम् ॥४४१

अथान्यसंक्रमफलम् ।

रुद्र उवाच ।

मेषराशि[3]गते सूर्ये तुलायां रजनीकरे ।
वर्षणं जायते स्वल्पं सर्वधान्यमहर्घता ॥४४२

वृषराशिगते सूर्ये वृश्चिके यदि चन्द्रमा ।
धान्यानां संग्रहः कार्यो मासयुग्मं च रक्षयेत् ॥४४३

लाभस्तु द्विगुणो देवि तृतीये हानिमादिशेत् ।
मिथुन[4]स्थे रवौ यत्र धनुष्यथ शशी भवेत् ॥४४४

संग्रहेत्सर्वशस्यानि मासमेकं तु स्थापयेत् ।
लाभे द्विगुणता ज्ञेया द्वितीये हानिरुच्यते ॥४४५

कर्कराशिगते सूर्ये मृगास्ये वर्तते शशी ।
धान्यानां सग्रहं कुर्यान्मासषट्कं च स्थापयेत् ॥४४६

1. M ०ष्टं प्र०
2. M ०ष्वा०
3. M ०षि०
4. M drops न.

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लाभे द्विगुणता ज्ञेया सप्तमे हानिरेव च।
सिंहराशौ रवौ देवि कुम्भे चन्द्रप्रतिष्ठिते।
यावत्तु पञ्च मासा स्युः सर्वधान्यानि संग्रहेत् ॥४४७

लाभे[1] द्विगुणता ज्ञेया षष्ठे मासि न लाभता।
कन्याराशिगते सूर्ये मीने चैव निशाकरः ॥४४८

धान्यानां संग्रहः कार्यश्चतुर्थे मासि विक्रयः।
लाभे द्विगुणता ज्ञेया पञ्चमे हानिरेव च ॥४४९

तुलाराशौ गते सूर्ये मेषे भवति चन्द्रमाः।
धान्यानां संग्रहं कुर्यात् तृतीये मासि विक्रयः ॥४५०

लाभे[1] द्विगुणता ज्ञेया चतुर्थे हानिरेव च।
वृश्चिकेऽर्के वृषे चन्द्रः सर्वधान्यमवाप्नुयात् ४५१

धनूराशिस्थिते सूर्ये चन्द्रमा मिथुने स्थितः।
संग्रहेत्सर्वशस्यानि मासमेकं तु लाभकृत् ॥४५२

द्विगुणं लाभमाप्नोति द्वितीये हानिरेव च।
मृगास्ये गौरि मार्त[2]ण्डे कर्कटस्थे निशाकरे ॥४५३

धान्यानां संग्रहः कार्यो मासषट्कं च रक्षयेत्।
द्विगुणं लाभमाप्नोति सप्तमे हानिरेव च ॥४५४

घटे रवौ हरौ चन्द्रः सर्वधान्यानि संग्रहेत्।
विक्रयः पञ्चमे मासि द्विगुणं लाभमाप्नुयात् ४५५

मीनस्थे भास्करे देवि कन्यायां चेन्निशाकरः।
धान्यानि संग्रहेद्देवि चतुर्थे मासि विक्रयः ॥४५६

हानिस्तु पञ्चमे प्रोक्ता मया ख्यातं सुरेश्वरि।
इति संक्रमकाले रविराशिचन्द्रराशिवशात्फलम् ॥४५७

अथान्य[3]संक्रान्तिफलम्।

पौषमासस्य संक्रान्तौ रविवारो यदा भवेत्।
द्विगुणं धान्यमौल्यं च कथितं मुनिपुंगवैः ॥४५८

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1. M ०भो
2. M ०त०
3. M ०न्यत्सं०। The heading is redundant as it occurs earlier after verse 441.

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शनिना त्रिगुणं प्रोक्तं भौमे प्रोक्तं चतुर्गुणम् ।
तुल्यं स्याद्बुधशुक्राभ्यां गुरौ सोमे समर्घता ॥४५९

ज्यौतिषं व्यवहारं च प्रायश्चित्तं चिकित्सितम् ।
विना शास्त्रेण यो ब्रूयात् साहसं किमतः परम् ॥४६०

मीने[1] शनैश्चरः कर्के तुलायां मंगलो यदा ।
भ्रमन्ति सर्वलोकाश्च गृहीत्वा खर्परं करे ॥४६१

अतिचारगते जीवे शनौ वक्रमुपागते ।
भूपालं तं न पश्यामि प्रजासंरक्षणे हितम् ॥४६२

अंगारके गते मार्गे यदा संचरते रविः ।
शीघ्रं भङ्गं विजानीयान्मेघं तत्र[2] न संशयः ॥४६३

इति संक्रान्तिफलम् ।[3]

अथ काकनिलयशुभाशुभविचारः ।[4]

ईश्वर उवाच ।

शृणु चान्यद् वरारोहे काकस्य निलयं प्रिये ।
दिशश्च विदिशश्चैव [5]याः शुभाश्चाशुभा तथा ॥४६४

वृक्षस्य पूर्वशाखायां निलयं कुरुते खगः ।
सुभिक्षं क्षेममारोग्यं तस्मिन् वर्षे न संशयः ॥४६५

वृक्षस्य वह्निशाखायां निलयं कुरुते खगः ।
अल्पोदकास्ततो मेघा दुर्भिक्षं च प्रजायते ॥४६६

वृक्षस्य दक्षिणे भागे वायसः कुरुते गृहम् ।
द्वौ मासौ वर्षते देवस्तुषारेण ततः परम् ॥४६७

नै[6]र्ऋत्यां दिशि शाखायां निलयं कुरुते खगः ।
प्रथमं[7] नैव वृष्टिः स्यात्पश्चान्मेघः प्रवर्षति ॥४६८

वृक्षस्य पश्चिमे भागे निलयं कुरुते खगः ।
अतिवृष्टिं विजानीयात् स्थले धान्यं भविष्यति ॥४६९

---

1. M ०ना:
2. M drops तत्र.
3. Not in M.
4. Not in M.
5. M या शुभा चा० ।
6. M ०ऋ०
7. M अतिवृष्टिं विजानीयात्

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वायव्ये तु यदा भागे वायसः कुरुते गृहम् ।
वातवृष्टिं विजानीयादतिवृष्टिश्च जायते ॥४७०

वृक्षस्योत्तरशाखायां निलयं कुरुते खगः ।
सुभिक्षं च विजानीयाद् वायव्येन निवेदितम् ॥४७१

ईशाने तु यदा भागे निलयं कुरुते खगः ।
मध्यमा च भवेद् वृष्टिर्बहुशस्या च मेदिनी ॥४७२

उर्ध्वस्थाने यदा वृक्षे निलयं कुरुते खगः ।
सदा वृष्टिं विजानीयाद् गर्गस्य वचनं यथा ॥४७३

कोटरे गृहप्राकारे[1] निलयं कुरुते खगः ।
राजयुद्धं च दुर्भिक्षं जायते घोरदारुणम् ॥४७४

याम्यां मण्डलमाश्रित्य भूम्यां च कुरुते गृहम् ।
छत्रभङ्गो भवत्येव राजा चैव प्रणस्यति ॥४७५

नदीतीरे यदा भूमौ[2] निलयं कुरुते खगः ।
शुष्कं[3] वर्षं विजानीयाद् वायसेन निवेदितम् ॥४७६

आमिषेण विना यत्र मिलन्ति यदि वायसाः ।
अचिरेणैव कालेन दुर्भिक्षं तत्र जायते ॥४७७

मण्डलेऽपि च पूजायां दक्षिणे वायसो भवेत् ।
पिंगारस्य मृदुर्वाक्यं काकं ध्वंसः[4] प्रजायते ॥४७८

तरुशाखासमारूढो धुनुते पक्षसंचयम् ।
शीघ्रं च वर्षते मेघः कथितं वायसेन तु ॥४७९

उदकं शीतलं पीत्वा वायसः परिपच्यते ।
शीघ्रं वर्षति पर्जन्यः स्थलेन यो न वापयेत् ॥४८०

मधुरं रुदमानश्चेदूर्ध्वदृष्टिर्विहङ्गमः ।
शीघ्रं वर्षति पर्जन्यो वायसेन निवेदितम् ॥४८१

वर्षाकाले महावृष्टिः शीतकाले च दुर्दिनम् ।
उष्णकाले महाघर्मः काकस्थानाद् विनिर्दिशेत् ॥४८२

इति काकनिलयशुभाशुभविचारः ।

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1. M ०प्र०
2. M च या भूमि
3. M ०ष्कव०
4. M ध्वस्तु

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उक्तञ्च ग्रन्थान्तरे—

तिसृषु ककुप्सु कुलायं वृष्ट्यै काकस्य निर्दिष्टम् ।
दुर्भिक्षं मरणं कुरुते याम्ये याम्ये च कोणेषु ॥४८३

काकस्य कुलाये जाते मूर्ध्नि[1] वृक्षस्य वर्षति प्रचुरम् ।
मध्ये मध्यं वर्षति स्कन्धे जातेन जातुचिद् वृष्टिः[2] ॥४८४

भूमौ लग्नानोखरे कोटरे च श्वभ्रे[3] देशे तटेषु च ।
काकालयमालोक्य नीडं[3] निगाधं धीरैर्निवृन्नाशमायास्यतीति[4] ॥४८५

अथ काकाण्डात्फलविचारः ।

एकं भवेद् वारुणमग्निसंज्ञं
द्वितीयकं मारुतजं तृतीयम् ।
ऐन्द्राभिधं स्याद् द्विचतुर्थमेव
पृथक् फलं वच्मिचतुष्टयस्य ॥४८६

बहूदकं वारुणनाममेकं
धरा भृशं नन्दति सर्वशस्यम् ।
मन्दप्रवर्षानिलसंज्ञकाण्डे[5][6]
स्वल्पो भवेत्शस्यतृणादिरोहः ॥४८७

जातानि शस्यानि समीरजेऽण्डे
ऐन्द्राभिधे स्वाभिमता च वृष्टिः ॥४८८[7]

इति काकाण्डात्फलविचारः ।

व्रजति यदि कुजः पतङ्गमार्गे
घट इव भिन्नतलो जलं ददाति ।
भवति च यदि भास्कराग्रगामी
प्रबलघनानपि[8] शोषितुं समर्थः ॥४८९

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1. M ०ध्रि
2. M वर्षति
3. D ०रं
4. D ०वृष्टिना०
5. M न्दं
6. M न०
7. The manuscript does not indicate verses 486 to 488 clearly. Verse 488 has only one half.
8. M ०च०

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षष्ठ्यष्टम्योः पूर्णिमायां तुलाषट्सु यदा रविः ।
संक्रान्तिः स्यात्तदा पृथ्वी दुर्भिक्षभयसंकुला ॥४९०

कृष्णे नवम्यां प्रतिपत्तिथौ च
तुलादिषट्के रविसंक्रमः स्यात् ।
चतुर्दशी कामतिथौ च शुक्ले
गौडान्ध्रवंङ्गेषु महाभिघातः ॥४९१

यां तिथिं समनुप्राप्य तुलां याति दिवाकरः ।
तत्रैव सर्वसंक्रान्ति मेषं याति प्रयाति च ॥४९२

इति समाप्तोऽयं ग्रन्थः ।[1]

संवत् १९३४ शाके १७९९ फाल्गुनकृष्णसप्तम्यां
ले०—सूर्यनारायण झा ज्यो० आ० ।

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1. The copyist inserts five verses on foretelling the result on the basis of the question.

वक्रोत्थाः शुद्धवर्णा गजमितसहिताः पूर्णरवेन्दुच्युताः स्युः
सूर्यं तुष्टेषु शेषोऽद्रिनवशुचिमिते कार्यसिद्धिर्बिलम्बात् ।
नागाब्ध्याशासु हानिर्भुजशरभवके सिद्धिरग्यंगपूर्णे-
सिद्धिः शीघ्रेण वाच्या गणकगणवरैः प्रश्न एकैष पूज्यः ॥१

तिथिप्रहरसंयुक्ते तारकावारमिश्रिते ।
सप्तभिश्च हरेद्भागं शेषो प्रश्नस्य लक्षणम् ॥२

एकेन वसते तत्र द्वाभ्यामागमने शुभम् ।
तृतीयेनार्धमार्गे स्याच्चतुर्थे ग्राममादिशेत् ॥३

पञ्चमे पुनरावृत्तिः षष्ठे संपत्तिरुत्तमा ।
सप्तमे शून्यं विजानीयात् पान्थप्रश्नस्य लक्षणम् ॥४

सप्तत्रयाङ्के कथयन्ति वार्तां
नवैकपञ्चत्वरितं वदन्ति ।
रसाश्च वेदाघटिकात्रयं च
वसुद्वितीयेन च कार्यसिद्धिः ॥५

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